

School of Theology at Claremont



1001 1371192

LAMPS
OF THE *
TEMPLE

H.R. REYNOLDS

D.D.



The Library
SCHOOL OF THEOLOGY
AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE
CLAREMONT, CALIFORNIA

21

LAMPS OF THE TEMPLE

LAMPS OF THE TEMPLE

*AND OTHER ADDRESSES TO
YOUNG MEN*

BY THE

REV. H. R. REYNOLDS, D.D.

LATE PRINCIPAL OF THE COUNTESS OF HUNTINGDON'S COLLEGE AT CHESHUNT
FELLOW OF UNIVERSITY COLLEGE, LONDON

AUTHOR OF 'THE PHILOSOPHY OF PRAYER;' 'ATHANASIUS, HIS LIFE
AND WORK,' ETC., ETC.

LONDON

THE RELIGIOUS TRACT SOCIETY

56, PATERNOSTER ROW, AND 65, ST. PAUL'S CHURCHYARD

1895

Theology Library

SCHOOL OF THEOLOGY
AT CLAREMONT
California

P R E F A C E

I^N different publications, *The Philosophy of Prayer* and in *Light and Peace*, I have ventured to offer to a wider circle of readers than that of my former pupils, a few specimens of devotional discourses addressed to the students of Cheshunt College. The Providential dissolution of the link between this institution and myself has led to gratifying expressions of regard from a widely scattered group of loving friends. My vocabulary of thanksgiving is exhausted. I have bethought me that a further selection of more recent addresses almost entirely consisting of words primarily intended for the advantage of the members of my beloved Charge, would not be unacceptable, as a feeble response to the numerous and over-appreciative and often utterly undeserved tributes of their approval. It may also serve as my tender farewell to many whose friendship has been the joy of my life. The title given to this volume, *Lamps of the Temple*, might have been

made to cover by subdivision almost every theme on which I have ventured to speak, but this would have been an afterthought. Perhaps the matters discussed may be of some service to other young men who have taken upon them 'the whole armour of God.'

CONTENTS

	PAGE
I. LAMPS OF THE TEMPLE	9
II. THE LAMP OF <u>SERVICE</u>	21
III. THE LAMP OF <u>DISCIPLINE</u> AND <u>VISION</u>	36
IV. SPIRITUAL MOMENTUM	52
V. THE MINISTRY OF <u>RECONCILIATION</u>	67
VI. A DIVINE COMMISSION	82
VII. METHODS OF <u>THEOLOGICAL STUDY</u>	103
VIII. 'TAKING HOLD OF GOD'	115
IX. <u>IDEALS</u> AND <u>GRACE</u>	127
X. THE STRENGTH OF <u>YOUNG MEN</u>	136
XI. EFFECTS UPON DIFFERENT PERSONS OF 'THE <u>VISIONS</u> OF THE ALMIGHTY'	145
XII. <u>PRAYER</u> FOR MISSIONS	157
XIII. THE SERVICE OF <u>WAITING</u>	166
XIV. FINDING, EATING, REJOICING	177
XV. THE SAVIOUR'S PROMISE AND ITS FIRST FULFILMENT	184
XVI. THE ONENESS OF THE CHURCH	198
XVII. TWO APPENDICES FROM MEMORIALS OF APOLLOS HOWARD :	
I. A SYMPOSIUM IN THE PYRÉNÉES	206
II. TWO COMMUNIONS	218

Unity

I.

LAMPS OF THE TEMPLE.¹

'The angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. And he said unto me, What seest thou? And I said, I have seen, and behold, a candlestick all of gold, with its bowl upon the top of it, and its seven lamps thereon.'—Zechariah iv. 1, 2.

A SERVICE like this may wake your spirits from comparative slumber, and bid us look with open eye on one of the ideals of Christian work. These lamps of fire are fed from the living olive trees, which pour their oil into the golden bowl. They correspond on earth with the 'seven lamps of fire' which the beloved disciple saw before the throne, and which (said he) were the seven spirits of God, *i.e.* the sevenfold graces of the Christian ministry. More even than that, they represent the Holy Spirit Himself as He shines in the kindled lamps of holy service on all the places of the sanctuary.

These golden lamps correspond in their entirety with the many forms and colours and places and powers of Christian ministry. Doubtless they must be filled with oil from the exhaustless fountain in the great treasury of Christ; and they must be

¹ Delivered at the Ordination of a Cheshunt College Student.

trimmed by Him who walks amidst them, the great High Priest of the spiritual temple, and they must be kindled by a beam from heaven.

God forbid that we limit the 'ministry' to the Preacher or Pastor, to the Bishop or Deacon! Every heart that has come into these personal relations with Christ, is born and bound to minister light and peace to others. No human power can make a minister of Christ. No ordination, no consecration by highest functionaries, no accumulation of authorities is a valid substitute for, or even an absolute test of the heavenly calling, challenge, and equipment. The true minister may be found in the village school, in the wayside chapelry, on the bench of bishops, in the quiet rectory, in the Welsh Bethesda. He may be a Bedford tinker, like Bunyan; a Northampton cobbler, like Carey; or a Cambridge student, like H. Martyn. Circumstances, services, diplomas, vestments do not make the minister. But neither do these things arrest the flow of the heavenly oil into the golden bowl, if the angel speaks and the eye is open.

To be a minister of Christ is the noblest calling of God. To have your will, free and strong, in spontaneous accord with the Eternal Will—to think *His* thoughts, to work out *His* purpose, to seek the kingdom, to see it, defend it, live and die for it '*first*'—is to be a minister of God, and your ministry is represented in heaven by the 'lamps of fire,' on earth by the 'golden candlestick.' The form, the amount of illumination may differ. In sundry times and divers portions and many

ways is this ministry rendered. There is no necessity that one type should be prevalent in every sanctuary or sphere of service. As fruits and graces and gifts of the Spirit vary, so do the characteristics of ministry. The human tyranny of fashion and custom almost compels some approach to uniformity in dress, tastes, amusements, food, manners, education, and architecture; and so the power of habit and fashion have a similar way of forcing themselves upon the Church. What one man is happy in doing, another thinks he must imitate, and one good custom sometimes does something towards corrupting the world. Nevertheless, we may enumerate some of the lamps that are fed from the supernal sources, trimmed by the Saviour's holy discipline, and kindled by the breath of His lips.

1. Let me remind you of the *lamp of knowledge*, and of sacred learning, without which the mental resources for Christian ministry of teaching will soon be exhausted. You must know your sources of truth. You must realize, with ever augmenting enthusiasm, the best that has been thought concerning God. The truth and reality of God, His nature, and the fulness of His Being, the certain characteristics of His self-manifestation, the veritable personality of the living God, in whom you live and move and have your being, what He is to yourself as a distinct object of thought, must become familiar to you. Facts and illustrations must be present with you, ready for use, and in the form in which you have every reason to believe they will touch the mind, the heart, and

the conscience of men. Ministry of teaching rests upon a well thought out plan of learning, of critical inquiry, logical conclusion, and therefore of self-discipline and continuous study. One reason why the lamp of learning and of teaching often burns dimly is, that it is not constantly replenished by diligent study, by persevering effort to know more of the real matter, and to shape such acquisition into the form in which it will most readily enter into the minds of children and adult, the illiterate and the refined.

You are only beginning your biblical and theological studies, or your pursuit of knowledge both of nature and of man. Take large views of the fields of knowledge which are open to you, and search for hidden treasure, and acquire the open secret, and grasp the arrangement of the great encyclopædia of religious truth, as in concentric circles it surrounds your own mind and stretches out into eternity. Let the nature of things, of men, of life, death, sin and atonement, of redemption and full reconciliation, so press themselves upon your mind that you will hear them whisper to you thus: 'Tell men what you have seen, felt, and handled.' Resolve to know the best that has been said on every high theme, and make it your own. Find and eat the word of the Lord, assimilate it; let it become part of your life, and the joy and rejoicing of your heart. Let this lamp of your ministry be well kindled and evermore fed with the heavenly oil.

2. There is the *lamp of revelation*—the vision of God, without which mere knowledge of the facts

of history, or the laws of nature, or the letter of Scripture will be valueless to you. You must have visions of the Almighty, or your studies of the realities of nature or of grace will become useless. Creeds will be of small advantage to you, unless they become CREED. You must see God in all things, and all things in God. Do not, as so many are doing in these days, try to do without God. In the beauty and splendour of the world of nature, in its majestic order and unchanging laws, see your Father's face, and feel the mighty working of His hand. Remember, that your own soul and its acts are more than nature, and that you have to do with the supernatural, that you are face to face with God Himself in nature and in grace.

It is the pure heart that sees God. You must learn the features on His holy countenance, and when He condescends to reveal Himself to you, you must know what has happened to you. This lamp of ministry must be constantly fed and prepared for use. You will not be satisfied without the light which shines upon all other themes from the knowledge of the glory of God in the face of Jesus Christ. The Lord Jesus Himself may be often in our thoughts, He may be a long time with us, and we may fail to see that glory in Him. You will never understand or know His humanity till you see the Father in Him ; till you discover the power, the purpose, the heart, the righteousness, the holiness, the love of God in Him. Now there are many who see God in Christ, but are quite unable to let others know what they have seen. Perhaps others may be fully convinced that *you*

have seen the Lord, or at least think that you think so ; but this lamp of vision is to burn so brightly that you may become the means of making known what you have seen of God, of His beauty, of His goodness, of His justice, of His mercy. The full assurance that you have seen and known the Lord is gloriously contagious and electrifying to minds that submit themselves to your influence. 'Did we not see the Celestial City from the Delectable Mountains?' is the most powerful argument we can use in combating unbelief, or confirming the faith of trembling disciples. The faith of the whole Church is largely made up of these prophetic visions of holy men. The dying words of Stephen, 'I see, I see,' have done more to convince a materialistic world of the reality of the Saviour and of the heavenly home than folio volumes of logic and argument. What you do perceive, treasure, and learn how to convey to others. If you merely want to convey an idea of a great fact of nature or of life, you must see that, but it is now your function to make known the substance and the glory of the visions that have been granted to you.

At times you will say, Oh that I knew where I might find Him ! I have heard of Him by the hearing of the ear, but I would see for myself, I would have such intuition of the reality that I can never doubt again ! Some of these experiences, as you try to have this lamp burning in your life, may be needful, however painful to you, but they will lead you into the secret place of God's tabernacle, will give you times of vision which you will

scarcely appreciate at the moment, but which afterwards become grounds of conviction and undying confidence, and can only be surpassed when you lift the veil and see God face to face.

As a minister you have to strive to convey to other hearts what you know of God, of Christ, of the evil of sin, of the great salvation, and all the paths of service and duty illumined by this lamp of fire. Those who have looked upon their Saviour are themselves transfigured, changed into the same image.

3. This leads me to speak of the *lamp of sympathy*. To see God is necessary to your highest *life*, but to understand and sympathize with human suffering, with broken-hearted, bereaved, trembling, dying men, is essential to Christian *ministry*. You cannot do this in your study, or with your books. Only by direct contact with men can you kindle or trim this lamp. You have to learn how men think; to interpret the staple of their common thoughts, the place in their hearts which feels the stroke, and winces under the touch of the Almighty. One difficulty of your pastoral work is, that you have to comprehend, and in a deep sense to sympathize with, the irksome and impenetrable indifference to Divine reality which you desire to disturb. You have to appreciate how much there is in human life to foster this indifference. The clamant necessities, the fundamental passions, the nearness of the seen and the temporal, the vagueness of the unseen and eternal, perplex and confound you; and while the fact of death is universally admitted, the judgment that follows has no such demonstration.

People are so accustomed to living that they too readily even refuse to think of their own inevitable change.

Now, you appreciate enough of all this to know how to grapple with it. The man who comprehends the indifference by a deep inward observation will be best able to go down into this darkness, and with the clue through the labyrinth of the sensuous in his hand, to lead out into the great light of God these victims of the world, the flesh, and the devil.

But sympathy is far more needed when you come to deal with *the sense of sin*. How we are all tempted to conceal, and how we try to forget this self-revelation, which has plunged us at times into despair! How we sometimes fancy that, because sentence against evil is not executed speedily, that God has forgotten it! You know that an apparent and fluent confession of sin is often a deadly hypocrisy, and is no burning sense of need. Now, my brother, you have to divine the meaning of both forms of self-deception—to prove by loving wisdom that you know the peril of each case; but more than that, when you come into close contact with broken hearts, you must draw near to them and make it evident that you know what a broken heart is and needs. It is only a heart that is smitten thus that receives the full meaning of the cross of Christ, or the power of the heavenly Christ, the King and Saviour of men. You have to sympathize with the mystery of pain, privation, loss, disease, death, and learn the secret of taking the sorrows of others upon

you ; you must allow the bitter cry of the child and the dupe and of the heathen world so to enter into your heart, that you suffer with the sufferer and weep with those who weep. To the extent to which this lamp of fire burns in your heart, as it does burn before the throne, you will lighten the burden and wipe away the tears of men. Further, 'sympathy' means also a heart responsive to the joy of the world, the joys of love, of business, of prosperity, the songs of praise and gratitude. You have to comprehend the beautiful happiness of children, the childlike smile on the face of the happy old man, the joys of victory, and the bliss of winning great prizes in the conflict of interests. If you can do this with genuine and hearty emotion, what power you will wield to lead the blessed spirits round about you to see the sources of all joy in the presence of the Lord ! Thus the true service of man becomes the highest service of God.

4. The *lamp of sacrifice*. Full sympathy, as I have tried to sketch, involves *sacrifice*, and your own nature and will, your own life will be sacrificed, 'made sacred' to the needs, the sorrows and joys of those who are given to you by the Father. You are not your own, but theirs, and God's servant in being their servant. Those whose sentiment of self-sacrifice is not cultivated for its own sake, but for the sake of the Church and of Humanity, are they who can best appreciate what our Lord did, when He took our very nature on Himself, and bore the bitter and strange burden of its accumulated curse, even

to the end. If you learn to understand the sorrow and the sin, the broken heart and shattered life of men, you will have a key to the mysteries of Gethsemane and Calvary ; and, on the other hand, to eat the very flesh and drink the blood of the Son of God, shows you as nothing else can the meaning and intensity of the broken spirit, foul wounds, and tremendous need of the world.

Further, *sacrifice* means and is more than *sympathy*. *Sentiment* may, and sometimes does, stop short with itself. *Sacrifice* means quiet, patient work, endurance and longsuffering, active practical giving up, and denial of itself. Pastoral effort taking the place of some refined intellectual repast, the doing of work from which the flesh shrinks, watchfulness and prayer in the time of peril even to another ; it means, in one word—

5. The *lamp of consecration* to the great atoning, redeeming, sanctifying work and purpose of the Lord Jesus Christ.

We often speak of consecration of hours, vows, oaths, seals and acts of devotion to the cause of Christ. Doubtless this is the meaning to you of this service. To many of your friends it is a time of pleasant association with those they esteem, special renewal of friendship, a mild and easy hour, in which they are spectators rather than actors, but to you it is consecration ; you give up yourself to your Lord's rule, to fight His battles, to take His side, to suffer with Him ; if need be, to die for Him and His work. You have found out a *cause*, an *end*, altogether greater than yourself, *i.e.* more dear and precious to yourself *than* yourself.

Concerning the *lamp of love* to God and man and the *lamp of adoration*, I have not left myself time to speak at length. They are but the more comprehensive expression of the lamps of sacrifice, of sympathy, and of consecration. These are indeed all drawing from the golden bowl of love, into which the holy oil is ever descending.

God is Love, and Love is of God. He gives that which sustains all the light and fire of His sanctuary. This great grace sums up all. On this hang all the Law and the Prophets. 'The end of the Commandment is love out of a pure heart and good conscience and faith unfeigned.' The fruits of the Spirit are the Powers of Love. Sometimes the vastness of conception of LOVE, like that of a great ocean, drowns and swallows up our life, and we find it more easy to aim at the more concrete, available, and limited forms of *sympathy*, *sacrifice*, and *consecration*. Of this we are sure, that we cannot sympathize with Christ or with men, nor sacrifice ourselves, nor consecrate our life, without love. In fact, all these lamps are fed with the same holy oil.

I will not further enlarge. May you hear a voice which asks you, 'What seest thou, O man of God?' and, awaking to the full realization of the vision of the seven-branched candlestick, the earthly type of the seven lamps of fire, may your heart glow with a new ardour of devotion and adoration! This is the highest form of love. This is indeed 'the highest love.' May your longings and our desires for you become nothing less, and end in nothing less, than direct communion with

God, an interchange of thought with the Holy One, a leaving of all issues to His blessed will ; and if 'rapt into still communion, which transcends the imperfect offices of prayer and praise, your mind is a thanksgiving to the Power which made you, if it be blessedness and Love,' then will you be faithful unto death, and receive the crown of righteousness that fadeth not away.

II.

THE LAMP OF SERVICE.¹

¹ *Study (give diligence) to show thyself approved unto God, a workman that needeth not to be ashamed, rightly d'viding (handling aright) the word of truth.*—2 Timothy ii. 15.

WITH many metaphors and brilliant illustrations St. Paul struggles to set before his young friend Timothy the essence and gist of the service to which he has been summoned in the name of the Lord Jesus. There is an affluence in the imagery which we cannot disregard. The work of the ministry must have loomed large in the view of the imprisoned and chained apostle. Sometimes he calls himself and his fellow-workers *ambassadors* of Christ, competent to urge His authority as the King of men; at other times, he and they are *bondslaves* of the Supreme Master, who had bought them by His blood. In tender mood he speaks of Christian ministers as *shepherds* of the flock of God, *overseers* or bishops of the Church. They correspond again with the *elders* of the synagogues in their ruling powers, as *ministers* by whom men believed, and thus passed from death to life. They are *prophets* in setting forth, with all the fire-force of Hebrew seers,

¹ Delivered at the Ordination of a Cheshunt College Student.

the will of the Lord, holding, as only prophets can, the future of the world and of the Church and of the soul of man before the eyes of men. It is strange that neither here nor in any other of his epistles does St. Paul ever utilize the office of a *priest* in order to illustrate the manifold duties of an apostle or elder of the Church. This reticence can hardly have been accidental. The argument from the silence of the New Testament on any such analogy amounts almost to a demonstration, that there were sundry peculiarities affecting both the priests of Israel and of heathen deities which ought not to be made into a fleeting image even of the duties of so eminent a servant of the apostle and of the Church as Timothy. It was not the function of these 'ministers' to offer a sacrifice for the remission of sins. *They* could not come between God and the human soul (as indispensable mediators); nor could they do for others by ritual, sacrament, or prayer, what the Church was not perfectly competent to do for itself. The strong metaphors to which St. Paul appeals in order to utter his burning thought lie in an entirely different region, and they all underlie the plain simple term *workman*, which does duty for them all. Whatever may be said in these days about the dignity of labour, the place of the worker in the order of society, the real aristocracy of toil in human affairs, the New Testament has been beforehand in its true and profound estimate of the value of *work*. Our Lord put human ideas on the right line when He spake of His Father as the veritable *Worker*, and of Himself as having entered upon

this His own highest dignity. 'My Father worketh hitherto, and I work.' 'I *must* work the work of Him that sent Me.' We may go far back into the essence of things, when we measure even the mighty forces of nature by the 'work' which in any given application of them they can do.

All force culminates, so far as we are concerned, in work done. Every engine and machine is some contrivance to accelerate its activity and utilize the advantage thus accruing. So we have a word here of great elasticity to denote the functions you, my brother, are called upon to discharge. If you are a messenger or ambassador of Christ; if *He* has sent you to convey His thoughts, His loving message, His unanswerable demands to your fellow-creatures, you are a 'workman' still; you are to put these commands and this authority, this divine purpose of your Lord, into as speedy issue as possible; you must be sensitive to the spirit as well as to the word of the Master, alive to His honour, forgetful of self in making what you regard as *His* message well known to those whom it concerns. Again, if it be your yearning to act as the HERALD of your King, *i.e.* to preach the gospel to every creature, you are a 'workman' still. Let me ask you, Can there be more momentous work to be done than this? When our Lord had completed His earthly ministry, when He had finished His work and testimony, when He had poured out His life, when He had yielded Himself to death for our redemption, when He had vanquished the sharpness of death, and opened the kingdom of heaven to all believers, and just before He

was hidden in God, and withdrew Himself from further audible or visible contact with men, He paused on the threshold of the unseen to press upon His followers their awful responsibility and sublime privilege—‘Go,’ said He, ‘and preach this Gospel to every creature.’ You, my brother, are now in possession of these good news ; you are a preacher, with gift, faculty and calling to deliver this message, this gospel of good tidings of great joy. This is *your* work, and in this you are a worker.

The same truth emerges, if we take the apostle’s image of the *bondslave* of Christ, *i.e.* one who has been bought from himself and his own will by the death of the manifested God. This last metaphor makes it clear that all the activity of such a servant of the Lord is owned and claimed absolutely even for eternity by such a transaction. My brother, if you are thus related to Christ, all your energies are pledged to His service. From among His blood-bought servants He has chosen His ambassadors and His heralds. They do the great work He has assigned them by the compulsion of their new nature. They are forced to their life-task by the violence of His mercy. They are, it is true, held to it by the cords of love, but love here is strong as death, and vehement as flames of fire. If they grow lax in this service, conscience lifts his avenging voice, and the seraph draws his two-edged sword, and they repeat the words of the Divine Worker, the Servant of God: ‘I must work the works of Him that sent Me.’

The imagery of the apostle in the passage

becomes yet more picturesque and momentous, because it takes account of difficulty and obstacle and opponent. He likens Timothy and himself to fellow-*soldiers*, who are called by a Supreme Chief and Captain to a military enterprise, and who (so long as the campaign lasts) must be unreservedly devoted at all costs and odds to Him who has enrolled them both in His legions. They are alike (Paul and Timothy) in the rank and file of the army of the Lord of all the hosts. To please Him who has called him to be a soldier is the one supreme motive. This may involve hardness, wounds, prison, or death. The enemy that you, my brother, have to smite can turn again and rend you. No quarter can be given to sin, and therefore sin will fight to the bitter end. Prejudice can feather arrows of deadly point; indifference can clothe its breast with armour of proof, and you have to put forth all your strength to reach the sensitiveness of drowsy conscience, or pierce the heart of sluggard or craven. The soldier of Christ must put on *all* his armour, whether his duty be to breach a fortress or to convey the bread of life to others, to stand as sentinel, to march through an ambush, or to rush to the front and fight, and he is in every sense a *worker* for God.

Again, if the gentler images of Shepherd of the Flock of God, or Husbandman of the Vineyard of the Lord, be those to which your own heart turns, you do not escape the all-environing demand for the *worker*. Has not the Shepherd of souls work to do, when the wolf, the robber, and the hireling are

busy with the flock? If the shepherd forget his true work, the flock may be scattered and the fold become full of the wild, the unclean beasts which trample down the pasture. Many are ready to destroy the lives with which the shepherd is entrusted. The shepherd must be eager to lay down his life for the sheep and lambs of the flock, to find pasture and the waters of comfort, and the place of rest for them ; to safeguard their interest, to know them by name, gently to lead those that are with young, to take the lamb into his own arms in the perilous pass, to search out the lost, and now and then to encounter heart-peril and bleeding feet to rescue the youngest from danger. All this is work, is expenditure of yourself for the Chief Shepherd, Owner, and Bishop of your soul.

So that, my dear friend, take which image you prefer — Ambassador, Herald, Slave, Soldier, Builder, Shepherd—you know, and your people know, and your brother ministers know, that every position, every phase of the enterprise means work, self-denying, incessant, and enthusiastic work, and from this there is no discharge.

This passage, however, in its strenuous urgency indicates the kind and spirit of the work to be done, and the tests to which Ambassador, Herald, Soldier, or Pastor must be submitted.

(a) *Approved of God.* This is the only real test which is set before us by our grand brother St. Paul. As he said to the Corinthians in the most critical moment of his relations with them, 'It is a very small thing to be submitted to your

approval, or to any human judgment.' God's tests are surer than man's; the Divine approval transcends that of brother ministers, or that of the officers of the Church. God's approval is worth more than that of the set or clique of personal friends who naturally take your side when opinions differ. For the most part you must wait for the flaming fire, which will try every man's work of what sort it is. The day will declare it. Still, without some assurance of it we can do nothing.

The world may smile at our facility or success ; society may flatter, judging us by its own standards ; the Church may sing our praises, judging by fashionable standards, but yet that which is highly esteemed by men may be offensive in God's sight. Hollow and empty will sound the approval of mankind if we cannot hear the voice of the Lord Himself saying, 'Well done, good and faithful servant.' On the other hand, the shoulder may be shrugged at our best efforts ; we may be declared unfit for the place by those who have its interests to provide for. We may even be condemned as unwise or eccentric or insufficient by those who claim to be particularly informed, failing on the platform, in the pulpit, or inadequate as a pastor and bishop of souls. We may involuntarily, unconsciously get entangled in some petty conflict of party with which we have no concern, and may suffer the consequences ; but, my brother, we may receive the Divine diploma for all that ; the approval of the highest court, the smile of God may rest upon our labours. A tremendous

reversal of human judgments, whether they are favourable or otherwise, is always going on. The contemporary judgments pronounced on statesmen and politicians, on warriors and poets and critics too, to say nothing of pastors, preachers, and Christian workmen of all degrees, are often utterly, absolutely and finally reversed even by the next generation. The children of those who have slain the prophets have built their sepulchres, and the whole world waits for the verdict of God Himself. It is quite needless to give illustrations of this from history or literature. The fact is too trite for enforcement, but the point which I wish to impress upon you is, that the only satisfactory or sufficient motive, the one aim of every endeavour, should be the *Divine* approval. You must seek the smile of your Lord and Master, whether men hear or forbear, praise or blame. This supreme law of judgment may at times be difficult to submit to. The sense of the Divine judgment may threaten to crush you. The stupendous Witness of your every effort, the Divine unseen Listener to every discourse, the awful Presence in your secret and lonely heart may, if you fully realize the fact, at times almost paralyze your energy and overpower your nerve. Yet you have to seek it and face it. Even if you come down from these heights to more commonplace forms of stimulus, even then, also, you are disposed to cry with Moses, 'Lord, send by whom Thou wilt send,' or, like Jeremiah, 'I am a child ; I cannot speak unto this people ;' or with Isaiah, 'Woe is to me, I am of unclean lips ;' or with

St. Paul, 'I am not meet to be an apostle.' Of this you and I are well assured, but of this also, that the more we habituate ourselves to the Divine presence, to the nearness of the Holy One, to the companionship of the blessed Lord, who is our one infallible and absolute Judge, the less shall we shrink from the test, and the stronger shall we be under the application of it. Moreover, it is certain that God has approved of workmen of many kinds. Nor would it be His will that they should all be of one type. Joshua and David, St. Paul and St. John, must have been approved by God in different ways. The same is true with reference to Athanasius when he stood against a world; with the great Popes who mastered the world; with Luther—'the solitary monk who shook the world'; with Cromwell, our 'chief of men,' when he astounded and confounded the modern world; or with Wesley, when he renewed it. So now God fulfils His purpose and Himself in many ways in those who seek first and last that they may be well pleasing in His sight.

Furthermore, there is a more explicit rule of service by which this Divine approval may be approximately expounded — (b) *a workman that needeth not to be ashamed*. Genuine shame punishes the workman when he has done that which only sensuous worldliness approves; when he has done by accident or involuntarily what his soul abhors, or when he has allowed himself to judge of himself by standards for which he has no respect. Shame is the consciousness of real fault and faithlessness, of unworthiness, weakness,

or sin which has been long concealed, and is at length revealed to the mind of others, and is seconded and indefinitely augmented by the assessors of this trial. Shame covers us when it is revealed to ourselves and to others that we are not what we seem, that we have not done what we might, that we have come short when we were pledged to persist, and that the whole of our life and our character, when weighed in the balances, are found wanting.

That is true shame when we see ourselves with the eyes not only of others, but of Christ Himself. Now, Paul's idea is of a workman who ought not to be ashamed, and need not convict himself of conscious or wilful fault. But how is this to be brought about? We know that in our own nature, *i.e.* our flesh, there dwelleth nothing good. And though the old nature may be crucified by the body of Christ, yet the old Adam may still writhe in his agony, and hurl out his condemnations and blasphemies. If we are, by the grace of God, in the power of the new life, we may still be so linked with the Lord of our life as utterly to repudiate this old Adam, and, finally, to slay and bury him. If this be done, only the *new* man will rise from his grave. The standard and ideal of manhood and of ministry is so much nobler than our actual conduct and spirit that the contrast must fill us with shame and contrition and resolute striving after a better fulfilment of our wishes. Still, the apostle was thinking here of those failures and shortcomings that ought never to characterize our ministry. There are defects of service that are

fatal to it, *e.g.* if an ambassador acts in his own name and not for his king; if a herald trumpets his own honour rather than his country's; if a builder loses or disturbs his architect's plans; if a soldier skirmishes on his own account, and turns his hand against his chief; if a sentinel sleeps at his post; if a shepherd flees before the hireling or the wolf; if a captain of armies is a coward—any one of these is a workman that needs to be ashamed. If a Christian pastor and teacher fail in that which is essential to his calling, he will be ashamed at the coming of the Lord; he cannot be approved of God. It is better to die than to be thus ashamed before our Lord when He cometh.

Every profession and every craft and trade acts upon the same principle. No high-minded man can ever satisfy himself with his work; but he will not be ashamed of it unless it fails in what is essential to it. For *that* there scarcely seems to be repentance, or contrition, or atonement, or pardon possible.

Doubtless many illustrations might be given of the special lines or ways in which Timothy might fail, and would thus be in peril of eternal shame; but the one consideration to which the imprisoned and all-but martyred apostle especially calls him is this, (c) '*Rightly dividing the word of truth.*' He uses a very rare word, which may have lost its etymology when thus applied. Certainly it meant cutting a straight line or furrow, or severing the right length from a larger quantity. Our revisers are probably correct in giving it a general application—

‘rightly handling’—honestly administering the Word.

The duties of Timothy as the apostle’s delegate, or fellow soldier, and the function of the pastor and teacher in these days is concentrated in his treatment of God’s Word. He has to deliver a message from heaven—a veritable gospel to every creature—the message, in its fulness of meaning and its glorious adaptation to every condition and grade of mankind—rich and poor, philosopher and child, prince and peasant, parson and people. It is a word that is addressed to the busiest and most contemplative, and is equally applicable in the market, the exchange, the sick-chamber. It speaks to the monk in his cell, to the judge on the bench, and to the prisoner at the bar. It has a voice addressed to the statesman in the council-room, to the mother in her home. It never wears its mission out, for it comes with more force to dying men than to living men. It is urgent, luminous, intense, satisfying, inexhaustible, in every case. There is no wisdom that can surpass it, no authority that can transcend it, no philosophy that can mend it. It is this, beloved friend, you have to handle, rightly to divide, to apply, to administer.

The fulness of this message may be sacrificed either by carelessness, fashion, and whim, or by one-sided utterance, giving a part for the whole. It is not enough to set forth what Christ *is*, unless you show with equal force what Christ has *done* for every human creature. You might so enlarge upon the human life and example and mind of

Christ as to let half your message vanish into thin air, seeing that His life derives its meaning for the world, in its being the manifestation in the flesh of the greatest glory of God, both in His moral perfections and absolute essence. It is, on the other hand, possible so to preach Christ as to hide in cloudy metaphysic the essential humanity, without which He cannot prove Himself to be a Saviour or Mediator, our adequate Example or our competent Judge.

Beware of so handling the word of truth that, though it may set forth a lofty ideal, it shows no atoning sacrifice, no promise or conditions or guarantee for the pardon of sin, no definite help in purifying life. The Gospel is the highest philosophy which has ever reigned in the most cultured schools; but it is the practical, forcible secret of life at every epoch of it, in the mystery of pain and at the gates of death. 'Go, tell it to every creature,' said the Lord, as He put on the garments of invisibility and hid Himself in God. If the world believed it, if our parliaments and municipalities and chambers of commerce and science, our kings of men, our priests and poets and teachers *believed* it, the world would be metamorphosed beyond knowledge.

You are in the company and succession of those that are spreading the open secret. You have nothing better to tell—you can never exhaust all that there is implicitly contained in the word of truth. Oh, my brother, *study*, give diligence, that you may present yourself a workman approved unto God; one that needeth not to be ashamed,

rightly handling the word of truth! This sublime calling cannot be fulfilled without concentration of effort and constancy of purpose.

The very meaning of 'study' is diligent endeavour. Stir up yourself to make this work of yours worthy of Him who has whispered His secret to you, who has given you an adequate expression of His love and His authority. He has surrounded you with those who need your care, your sympathy, your leadership, and has opened your eyes to see the sublime issues of a holy ministry, the shame of an unfaithful one.

But I would not discourage you. I desire to exhilarate you by the thought of your Master's nearness,—the constant presence, observation, and aid of your crucified and risen Lord. You will have a goodly band of brothers and friends, who, like you, are face to face with the mental and social problems of the day. You and they will catch together the glances of the Master's eye, and find it a 'day of heaven on earth' to do His will.

If all work is joy, if honest work has within itself its own reward, if it carries in itself every kind of service, and is the creator of all good things, what joy, reward, wealth, blessedness are involved in the work of a minister of Christ! Even now enter into the joy, inherit the kingdom, and share the triumph of your Lord.

Be assured of the prayers and sympathy of those who have now helped you to repeat your vows of consecration to the service which is perfect freedom, to the work which is the noblest

of the work which is done on this world of ours.

‘The Lord bless you and keep you, and be merciful unto you. The Lord lift up the light of His countenance upon you, and give you peace. Amen.’

III.

THE LAMPS OF DISCIPLINE AND VISION.

FORTY years ago, we fancied that we were crowning the heights of the thought of the latter days, and now, as we review the past, it seems that we were fumbling in the mists of antiquity, and in hollows of the mountains, though now and then we climbed a tiny peak. *Essays and Reviews* had not then appeared, Charles Darwin and Ernest Renan had hardly been heard of ; Dr. Pusey was in disgrace, and Cardinal Newman had only just gone to his own place ; Bishops Ellicott, Lightfoot and Westcott had hardly risen to their present lofty place in the firmament ; Assyrian bulls and inscriptions were still buried in the sands of the desert ; no Accadian language, no religion of Semites, no Hittite empire had disturbed our equanimity ; and the *Encyclopædia Britannica* then told us oracularly, in its article on Buddhism, that Buddha *was* the tenth Avatar of Vishnu. Yet the world went well with us then. We had even then a few craggy things to break our teeth upon. Strauss and Comte, Feuerbach and Frank Newman had given us much to think about and

¹ This was addressed to the friends and students of the United Yorkshire College, June 18, 1890.

contend with ; the mighty duel between Mansel and Maurice was going on ; Bunsen was speculating and discovering, alarming and delighting us ; Old Testament criticism had made then considerable strides beyond the standpoint of Luther or Melanchthon, Matthew Henry or Hengstenberg ; and the first mutterings of later storms were heard along the horizon. Verily we are living in a different world now. Telegraphic wires now bind together nations which did not then exist ; feudal duchies and little kingdoms have been blended into empires ; other empires have risen and fallen ; slavery is abolished in more than half the world ; great victories have been won over armed hosts of unbelief ; some enemies have been faced, and found to be friends in disguise ; some positions have been gained which can hardly be lost ; the rationalism of Paulus is not quite so defunct as the mythic hypothesis of Strauss ; 'the three stages' of Comte are as much forgotten as the 'vortices' of Descartes. Not for a moment do I suggest that they have passed without leaving a trace behind. Some truths, some standpoints have been won by every honest student. But the absolute engulfing of certain most portentous methods of thought that were supposed to be armed with dynamite for the abolition of all spiritual truth makes me full of hope, when some good men are aghast at the explosive forces at work to-day in theology and society. Though I often tremble for a generation which seems as though it was eager to relinquish every possible method of lifting the veil that hides from us substance and

reality and eternity, and is ready to join in the scoff at the supernatural and at the sublimest generalizations of theology, yet I have a persistent expectation that the greatest ages of faith are to come, that the best humanity has yet to be realized, that the veritable Catholic Church, one in Christ and the power of His Spirit, cannot be much longer hidden behind the mists of earth. 'The whole creation is travailing in pain, still waiting for the manifestation of the sons of God.' So that in turning to my dear young brethren, who are clothing themselves with the armour of righteousness, learning to wield the sword of the Spirit, I humble myself before their great possibilities, and congratulate them on their glorious and hitherto unrivalled opportunities of doing God service. The flower of grass will fall, but the word of our God will abide for ever—the word which by the Gospel will be preached by them to mankind.

The students will permit me to remind them that we are sometimes tempted in the exhilaration of the means of service to lose sight of the end of it; that our studies, our good fellowship, our sermons and books, our prayers and ministry are none of them ends in themselves, but only tiny links in chains of events, the other extremities of which are behind the veil of time, and attached to the realities of eternity. The full meanings of our present and daily duty are out of sight, and we may derange far more than we know by any unfaithfulness. Consequently, we have to ponder

the paths of our feet, the sources of our enjoyment, the words of our mouth, the meditations of our heart, the spirit of our work, that this inestimably precious time of preparation may not slip away into the irrevocable past without our faithful use of every present chance.

There are three aspects of college life to which I should like to be permitted to call your attention. (1) The moral discipline of it; (2) the acquisition of mental power that is possible in its brief sunny period; (3) the spiritual vision which may break in upon our pursuits, and transform the daily routine of it into sacred converse with that which no eye of sense has seen, nor ear heard, nor hath it entered into human heart to conceive.

1. The moral *discipline* of a fellowship like this differs from that of a home, where every change or failure of character comes immediately under the eye of those who are sensitively alive to the fact.

In a home, inexperience easily surrenders to authority. Affection inspires obedience. The mysterious links of blood bind each to each. Love, by no means blind to fault, prays for, strives with, forewarns, forearms the young man against the power of the world. The moral discipline of the Christian home is a Divine preparation for life, and its power and sanctity belong to the Divine order of the kingdom of God. Conscience accedes to its sanctions. No other government can approach it in dignity, resources, or results. People or philosophers who have trampled on its sacred covenant have become dissolute and anarchic; the family which ignores

its value throws away its costliest treasure. Now, we have no power like the majesty of a father's will or the fascination of a mother's love. The discipline is new and subtle. The environment is entirely different from that of the domestic circle. Interests clash, the welfare of each is not so obviously or permanently the joy of all. Independence and freedom first wake up nascent germs of a new method of self-control. There is the beginning of new life, and a new and sometimes overwhelming sense of personal importance and responsibility, while exposure to some temptations paralyzes weak natures.

Again, the moral discipline of a college differs from that of a more elaborately organized community, such as a regiment in an army, a house of business, where the smallest inattention to positive rules is forcibly visited by condign punishment. We cordially rejoice that some of the finest types of character are evolved in the army and in business, where reverence for law is stronger than any personal prepossession or desire.

There is not much in our college life which resembles the discipline of the world or of nature. If you resist one of Nature's unwritten laws, and I might also say the same of one of the dominant maxims of Society, neither Nature nor Society has one tender point in its heart. They take no notice of your ignorance either of the law or maxim, they simply knock you down and trample upon you. Even the impersonal university takes no account of any plea either of love or pain, and plucks you in 'one subject' without mercy. I

do not undervalue the grandeur of character produced by this discipline. There is no gospel in it, but there is often a sense of the greatness of the ends both of nature and humanity. Men do find out by irremissible and mortal sins, and by death-penalties that befall sins of ignorance or momentary forgetfulness, that they have to take their commands from irresistible force and unrelenting order, the ends of which are mysterious as God Himself, and are past finding out.

Though you are in a college which is preparing you for the ministry of the Gospel, you cannot escape these disciplinary measures of Nature. You cannot be shielded by college walls from violations of common-sense, from the consequences or penalties that Nature inflicts upon wilful transgression of the laws of health or of property, upon those who trample on the principles of good-fellowship, or neglect the harmony that ought to prevail between profession and character. In fact, there is no place where a man is more thoroughly known than in the atmosphere that circulates around and the fierce light that beats upon every individual in a society like this. But, over and above all this, there is a special moral discipline which is always at work, either producing or shattering your moral fibre. You are shielded from any glare of observation from the world; you are much together, you enjoy a larger amount of freedom and independence than that which is accorded to other professions. A perilous halo of sanctity envelops you, in the minds of many. You have confidence in one another's fundamental

goodness, though, to inexperience, the things said and done seem sometimes strange.

This is a condition of things which is a serious temptation to some minds. Satan uses it as a sieve to sift God's wheat. He does not care to sift tares or stubble, but seeing that you are the corn of Heaven for the sowing of the world, he does submit you to sharp tests of character.

You are in your great Taskmaster's eye, but you need a sanctified imagination, much moral and mental effort, and a carefully-formed habit, to see Him at your side. God does not thunder to you what He wills that you should do or leave undone. He speaks in 'still, small voice' His greatest revelations, and sometimes by a conscience that is in danger of enervation by the very peculiar circumstances of your life. There are no spies set to watch for your halting. There is superabundant willingness on the part of tutors to believe in your desire to do right, and in your deep love of goodness. You are implicitly believed in and trusted. Your explanations of that which seems at times to need excuse is taken as gospel truth. Now all this constitutes a crucible for purging out the dross of your nature, and is a severe test of your loyalty and honour, and ought to bring out the noblest qualities of manhood. Your very freedom imposes upon you secretly a keen recognition of the supreme importance of duty, and the admission of the claim which a small duty—if there *can* be such a thing—has against an adverse mood or an engrossing pleasure. Let me add also a strong perception of the value and preciousness of college

time, not an hour of which should be killed, not an hour of which should be wastefully spent, is part of your discipline.

Yours is a brotherhood of men who have seen the invisible—you have come under the spell of the eternal world. All around you are those whom a sensational philosophy, or the busy cares, or the hot pleasures of the world have blindfolded. Unregenerate nature does turn in fear and repudiation from this open secret which God has spoken in the depths of consecrated souls. You are pledged to tear away these blinding bandages, because you see and endure as seeing the invisible. But the devil is always tempting you to bind these bandages round your own eyes. You are protected from the material or social consequences of irreverence, frivolity, or exuberance; but, my dear brethren, this very fact is a ground for much inwardness of moral regimen, for steady contemplation of the highest ideals of holy living, for the practice of chaste, kindly, gentle, and spiritual thoughts. College life is a school for bringing Conscience up out of its hiding-places, where it is half asleep, and for investing it with crown and robe, and treating it as king.

Like the round table of Arthurian legend, you are belted knights, and have the honour of the King's sword, and crown, and throne entrusted to you. The eyes of some of you are drawn to mystic visions, the hearts of others are eager for the battle, or the joust, or the rapture of achievement, but all must be pledged to purity, to obedience, to the highest reverence, and to the

holiest love, to the aims of the Great Master Himself.

With striking differences in detail, you are more alike than almost any other class of men in your chief idea about life, and in the bearing of your moral discipline on your future work. You have all seen Christ, and the passion of entreaty on His face as His imperial voice has condescended to say, 'Who will go for us?' You have each responded that you are willing to go and do His will ; you have taken your position near His cross, and have resolved, as redeemed men, to study all things in heaven and earth from that standpoint, and so, whatsoever things are *true, just, lovely, and venerable*, all things of *virtue and glory* are set forth before you in a new light, and mean infinitely more than they ever did before. You await the summons of the Master alike for your studies and your method of service.

2. *The acquisition of mental power*, possible to you in this sunny period of existence. You have not come hither to cram into your brains so much phrase, or statement of facts, or cyclopædia of useful knowledge, but to acquire mental habits, to find out how the great Christian discovery and revelation of God in Jesus Christ affects every thought you can cherish concerning everything in His universe. Our Lord is very little indeed to us, if He be only one—even though the highest—of the sons of men. *But*, if He be the Incarnate Word of God, if He came from the Eternal, and has taken *our* nature with Him to the throne of the Majesty of God ; if He be the Saviour of man

and the Lamb of God, the object of the universal homage, as such, of all principalities and powers, then all truth, all ideas of righteousness and duty, all the method of life, all the conflict of our nature with sin and death, are absolutely revolutionized. Our standpoint for trying to appreciate all objects of all thought is fundamentally changed. God is different to us from the God of science or philosophy ; the universe of creatures has a new meaning ; the nature of righteousness, and the place of love in moral life, are completely modified ; 'the old things have passed away, all has become new.' The old 'world is turned upside down.' 'A new heaven and new earth' have broken upon us.

To appreciate the great place which Christianity has taken, veritably to know what it is, is the high function of the theological student. To understand his message, he must know the world of thought into which Christianity came like the dawning of the day. How much does this involve in these days? Further, no man is able to understand his place in the world of thought so as to speak of it wisely, if he does not know those elementary sciences in which both deductive and inductive reasoning are specially put to the proof. He must grasp the peculiarities and varieties of scientific method, if he would understand the conflict between assumptions and demonstrations, between guesses at truth and facts of the world.

Methods vary with the subject-matter of inquiry, and one of the greatest perils that has arrested human knowledge is the injudicious effort to

use a method which, though successful in one department of thought, yet if adopted in some other region becomes totally inapplicable. For a long time physical and physiological sciences were stunted because students persisted in applying to them deductive rather than inductive methods ; but every method is needed in the pursuit of theology. You grasp the literature and history of the foremost civilizations, that you may understand what Christianity and Christendom have borrowed and sanctified, and what they have turned upside down, and what they have abolished and rendered unthinkable for evermore.

Some methods are in vogue in some generations, and are supposed to apply to every puzzle that offers, to be the key which will unlock all mysteries. Once it was 'gravitation ;' then, again, it was 'chemical analysis.' At one time the mystic wisdom of Rosicrucians ; at another that of the modern Mahatmas of esoteric Buddhism. To-day 'evolution' bears the palm. All these methods have been tried in turn upon Christianity. They have not succeeded. The more thorough-going the way in which Mr. Alfred Wallace explains and applies the law of natural selection, so much the more completely he confessedly finds that it fails him in explaining the consciousness and capacities of man. *A fortiori* it is incapable of explaining the greatest birth of time. Christ is not an evolution of Nature or of Man ; He is more than either.

Your studies make you more and more sure of this. Your exegesis of the Holy Scripture

constantly brings you face to face with more than man, with irresistible power, with the Divine Spirit, with superhuman wisdom, with the reality of the God Man, and of the Father of our spirits.

The study of theology, or of the organized thought of men about God, in all its stages, Biblical or comparative, dogmatic or historic, practical or homiletic, is so vast a theme, that whether you have learned to relish it or not, or have been caught by the cheap reproach offered to our Queen of Sciences or not, it would be indescribably unwise not to pursue this study, under your present rare opportunity, stirred by the enthusiasm with which a soldier learns the use of his weapon, when to wield it well is a question of life or death. Should a naval captain neglect practical astronomy, or the principles of gunnery, or should an army-surgeon discount the facts of anatomy, they would be wise in comparison with those who essay to teach or guide the religious thought of this age in the midst of a battle with secularism and unbelief, but will not strain every nerve to comprehend their Bible and their creed, the history and meaning of both, and their bearing on the nineteenth century. Yet earnestly and enthusiastically as I would urge you to pursue all these studies, I would have you also remember that culture of every kind, classical, scientific, theological, is only a means to an end. Your moral discipline, your intellectual agility, even your religious knowledge, are not the supreme end set before you. The power you can exercise is to

do something for God and for man, so momentous, so responsible, that no calculus can measure it, no imagination conceive it, no art, no music, no eloquence, no tongue of man or angels, can adequately express it. John Howe exhausted the resources of human words in suggesting the tears that might flow at the funeral obsequies of a lost soul. But the catastrophe involved in the end of an unfaithful ministry is more appalling. Oh for grace to be preserved from the sickening doom of one who can trifle with great opportunity, and try to fulfil the task of an archangel with the mind of a butterfly, or do the work of God with a heart entirely occupied in a self-terminating or self-indulgent culture!

3. *The mental habit which you are seeking to acquire must be consecrated by the incoming of a fresh rush upon you of the Holy Spirit, and a mighty renewal of your spiritual life.*

In the sacred friendships of college you can aid one another to make your calling sure; you can compare, as in no other place or time of your ministry, the inward co-testimony of your own consciences and of the Holy Spirit that you are sons of God. You feel in certain hours of common pleading with God, when without any cant or unreality you can cry, 'Abba, Father!' that you can almost hear for one another the heavenly voice which says, 'This is My child;' 'Thou art My son;' 'I have begotten thee again to an incorruptible life.' 'Thou art My child, My heir, even co-heir with my Eternal Son. Suffering with Him, thou shalt be glorified together.' There

are no times on earth which transcend these for revelation of the mystery of God. It is during a college life like this that you may find out what you had only talked of before ; that you have actually obtained common access to the Father through the veil which, in the High Priesthood of Christ, is rent in twain for you. You find that there is only one way in which the sense of sin, the stain of sin, the curse, the doom of sin, can be taken away. You find that the blood of Christ cleanseth you from all sin. It may inflict upon you scalding tears of penitence ; nay, it may draw you by resistless hand into the place of His deepest humiliation, into Gethsemane and to Calvary, and crucify you, and pierce you to the quick ; slay your pride, and all the sins of your holiest things. But the resurrection comes, and you find yourselves in a new world, in conscious participation of eternal life. You say this is, or ought to be, the experience of all who know what Christ is. That is true ; but you are here to renew that experience with such intensity of vision, such blending of joy and sorrow, that you can find in it an unfailing source of help and illumination for others. Your fellowship with one another over themes like these is never likely to be repeated in your after-ministry. Make the most of it in your common prayer and brotherly intercourse. The Bible is throbbing and thrilling from end to end with ideas and emotions of your brother men when they came into this holy place of direct access to the Father. It is wonderful what vistas reveal themselves, when with devout

heart you pore over its lightest words. You have no need, as some do, to take a text as a motto for some speculation of your own in morals or society, as though God's revelation of Himself had been deficient in matter. Worlds of glory stand thick as constellations behind the words of Jesus and His apostles and mighty men and prophets, whose thoughts you ponder in your daily class-work. Moreover, the history of the thoughts of men about them, the grandest efforts of sanctified genius through the Christian centuries, the effort to put them into forms, into language which makes them thinkable here and now—is among the highest service to be rendered to the Church. So, it seems to me, the class-room should always be thought of as a sanctuary, and the studies in it a sacramental communion with the living and the dead.

You are commencing your ministry for souls. Let it be your aim, now and in every service, to save them. If you so speak of unseen things, if you can so plead with conscience, if you can so set forth the mystery of God in Christ, that many believe unto eternal life, you will see that most wonderful of all visions, that most supernatural event, the breaking of the glory of God over bewildered and darkened spirits, the beginning of the Divine Life in the souls of men. That sign of the presence of the Holy One will be an irresistible evidence of God's truth, the highest apologetic. Whole volumes of tirade against supernatural religion shrivel in the sunlight of

that personal revelation to yourselves of the most stupendous facts in the universe.

The hot assault upon the Evangelical faith made now in many forms, the Socialistic dreams which affect to supersede the brotherhood of the true Church of God, are largely due to the ignorance of the Christian advocate on the one hand, and the fact that those who thus express themselves have, alas! never witnessed a conversion to God.

My brethren, aim now to win this greatest stimulus to your faith, this supreme end of all your striving, this realization of the purpose for which the college exists. You are not alone in the sublime undertaking. The company of the preachers is every day augmenting in all lands. Missionary enterprise is being seen to be the most potent force in the world. The chorus of the redeemed is thundering on the breeze of the Spirit. The Son of Man is revealed amid the very clouds of heaven; and you are called afresh to devote your highest faculties at their tensest strain to the purpose which brought the Eternal into our flesh, and has lifted our very nature to the throne of the Majesty in the heavens.

IV.

SPIRITUAL MOMENTUM.¹

ONCE more we meet for purposes well defined by the constitution of the college, by our own consciences, and by a humble but strong conviction that God has called us to the ministry of His Gospel. A vague preference for the profession of a clergyman, a general desire for Christian work, are not the entire motive of our gathering. We think we have heard a whisper which we cannot silence, which imperatively demands that our whole life shall be a ministry to the Christ, to the Church, and to the souls of men. We burn with the desire to become ministers by whom men shall believe unto eternal life. We are mystics to this extent, that we recognize a personal heavenly summons to holy service, one with which we dare not trifle. Moreover the inward voice has been already confirmed by God's outward providence. The Church of Christ has to some extent already co-operated in the 'call.' The Church has expressed hope and sympathy touching this voice. The Church that you love has, like Eli, 'perceived that the Lord

¹ Address to the students of Cheshunt College at the opening of a session.

has called (His) child.' Before, however, you can fully exercise the functions of one called of God, all Israel must know that you are prophets of the Lord. Not every 'son of the prophets' becomes the Lord's anointed. Men may be forced into the position of pastor by favour, or purchase, or patronage, by party spirit, by the spirit of foolishness and pride and self-conceit. This, however, does not invalidate the spiritual principle, that the most signal test of the reality of the inward call is to be found in the spontaneous, cordial, united sympathy and co-operation of the Christian community.

At the present moment, my brethren, you are in the condition of those who have heard the Divine summons, or *think* you have, and who are waiting for the Church of Christ to corroborate and to render imperative the consecration of your whole being to holy ministries.

The inward fitness for the various functions of the pastor, which you say you feel, has to become a powerful habitude which no one else can doubt. Tendencies in certain directions of thought have to become regal passions with you. Powers which you modestly trust that you possess are to come forth; nay, to work in you mightily. Not only are good people to say about you, that you 'have such and such powers as may by wise direction and God's blessing issue in your becoming useful ministers of Jesus Christ.' No, verily; but **HERE** and **NOW** you are to develop these powers—you are to *know* the Word of the Lord, and its relation to all other 'words'—you are so to speak

concerning the kingdom of God and His righteousness that men shall believe and be saved. This is your surest diploma. Whatever University or Senatus you graduate in, you must obtain *this* degree, and win this 'boldness in the faith.' College life and duties are calculated to develop strength of spiritual character, rather than mere uniformity of ministration. There are more ways than one of serving Christ, and more forms than one of effective ministry, of lifelong consecration, of holy pastorate. There are, however, one or two commanding features and veritable elements of service in the ministry, whether as preacher, professor, missionary, pioneer, evangelist, teacher, or pastor, which stand out before others, and to which I call your attention. My experience persuades me that (while there are many temptations peculiar and perhaps ineradicable from the condition of students) college life is a fine discipline for effective Christian character, and that the character formed or developed in this seed-time of your intellectual and moral life will impress itself on all your subsequent career. The amount of spiritual force that a man acquires and spends during his college days is a trustworthy index of what he will be or do throughout his ministry.

Every day and term now counts more than years or decades do afterwards in the creation of spiritual momentum, and the furnishing of the soul with adequate motive for the great life-work, and the formation of habits which will make such work feasible. This hardly needs proving, yet because

it is difficult for you to believe it, let me remind you (a) that your *memory* is more impressible, conservative, and recollective than it will be when you enter upon more varied duties, come into contact with a greater variety of minds, or are distracted with competing claims upon your attention.

(b) The opportunity of acquiring, I will not say information, but power and method, is greater than it will become when you commence your ministry; *e.g.* if you do not grapple with grammar, with logic, with the principles of science, with the laws of exegesis or interpretation, with the geographical and historical spread of literature, with the meaning and bearing of antiquity, both secular and Christian, on the actual generation, you never will do these things afterwards. Power and method are what we most sedulously and lovingly wish to supply to you.

(c) At no time of your life do you acquire new ideas with such rapidity, or can you have opened to you so many new worlds of interest and reality, or do you see so many Alpine heights that you hope to climb. You touch life at so many new points, you taste the waters of so many cisterns and so many artesian wells and flowing rivers of thought, that subsequent life is but the renewal or repetition in detail of what you experience in these golden years.

(d) The tastes and dispositions of mind and heart forming and formed within such a place as this are well-nigh ineradicable. If a man acquires the habit of shirking duty or evading tasks, of neglecting prayer, of using phrases, and permitting language or

thought which soil the purity and cleanness of the soul ; if he learn to think that recreation is the true life and end of a man, and that hard work is irksome, or to be endured for the sake of the play, these mean habits will be chains about his spirit in after-life. But if the taste, the disposition, the passion for work seizes a student, it makes a real man of him. The impetus thus acquired will launch him then with accelerated force into the active service to which he will soon be summoned. The susceptibilities which he cherishes here, if they are, as they may be, of the genius of godliness and purity, if they lead to holy living and high thinking, will diffuse a sacred fragrance over all his future life. I could enlarge much on this theme, but have said enough to illustrate the preliminary remark, that what a man allows himself to be at college, he will find the gravest difficulty in not resembling very closely in after years. I know that there are exceptions to this rule, but they do not disprove its reality. Some ministers do experience a second conversion when they come face to face with dying men, and the veil is lifted from their eyes. They wake up too late to the mystery of things, when the opportunity to investigate, to read, to ponder, to commune, to weigh thoughts, seems irrecoverably gone. They wake up to the fact when it is too late that they have lost their college time. They never recover or redeem it. It is much better to wake up in good time and see the invisible, and know self well, and measure self, with all the opportunities for spiritual and mental culture now well within your reach.

Let me then enumerate a few of those great features of character which I pray God we may all cultivate to the utmost—teachers and pupils, students old and new—so that this session may be a fruitful one for the ministry that is before us, whether long or short. And first let me mention what is of prime importance and covers all the rest.

I. *Consecration.* By this I mean that we are not our own; that we have been bought by, and are actually possessed by, our Lord Jesus Christ; that He has indefeasible claim to us, to do with us as He sees best. If one can ever get such a view of the cross of Christ the Son of God as St. Paul did, it will take the entire command of our whole life; it will be the telescope with which we explore the universe, discern the immeasurable future, and the tremendous past; it will be the microscope with which we can look into the smallest detail of duty. He will be our absolute Master evermore. To wound *Him* will be our greatest grief, to please Him our richest reward, to lose ourselves in Him our only true possession of ourselves. We shall with St. Paul leave all the things behind on which we may have prided ourselves, and we shall apprehend that for which we have been apprehended of Christ Jesus. Consecrated men are not those who are always talking (in season and out of season) about religious things, or interlarding their converse with phraseology which is borrowed from the closet or the altar; but they are always more or less alive to the fact that they are in the light of

their great Master's eye. They cannot forget *that*, whether they eat or drink, or rise up to play. Consecrated men feel it no sacrifice to renounce any whim, passion, amusement, occupation, habit, or friendship which He condemns. Of course they relinquish it. Unless His smile is on it, they learn to abhor it. Their true self revolves round a new axis. The veritable centre of their thought and life is Christ. Some of our fellow-subjects are consecrated, set apart to the defence of our country, and if need be, are ready to fight its battles on any field of duty or conflict. We know them by their accoutrement and dress, their walk and manner of life. The man consecrated to the kingdom of God and to the King of Kings needs no uniform. His whole manner of life is proof that he is separated unto the Gospel of God. He has the royal commission, and is the King's messenger. His body, spirit, and time, his tastes, his pleasures, his passions, are the Lord's. Personal preferences do not weigh for an instant with the end on which he is sent. We know him in life, not so much by the character of his handicraft, or the colour of his profession, or the particular choice he makes even among theological studies, but by the manner in which he does everything, whether it be to plane a plank, or translate a Greek chorus, to prepare the outline of a sermon, or grapple with a theological problem. He is one who hears the voice of the Lord, and is set upon every duty which will enable him to deliver it when his hour has come. He is not his own, and he knows it.

My brethren, do not suppose in this description

that I think it an easy and commonplace thing to acquire or preserve this characteristic. I am impatient when a lofty ideal of intellectual, moral, and spiritual life is set before *me*, and I am gravely told that *that* is what I should and ought to be. I know I ought, but how? And if the preacher stumbles and fumbles and ventures upon some feeble advice, *e.g.* as 'Desire the highest,' or 'Do the duty that is nearest to hand,' or 'Believe in some irreconcilable paradox, and—and then,' says he, 'you will attain the fulness of the measure of the stature of Christ,' I resent it. I am sure that such steps do not lead to such sublime results, and after the attainment of a momentary elevation of thought, I find myself once more at the very bottom of the valley of humiliation. I am disposed to say that consecration is at once a Divine work upon and within us, which is conditioned by certain definite mental states and activities. We can no more consecrate ourselves than we can recreate ourselves from the inward root and centre of our being. We never do this thing except God do it in us, infusing, by the lines of His revealing *Word*, the motive that is strong enough to beget it, the faith which is equal to sustain it. Again, I ask, what faith, what creed, what state of mind is the antecedent of consecration? If I go and put into the term 'faith' all that I previously described as 'consecration,' nothing has been done towards solving the problem. I am exactly where I was. If you expand 'faith' into 'full moral surrender,' 'utter reconciliation with the Divine will,' 'willing obedience,' you do not help me, for if I could

realize *these* things I should have 'perfect peace' and full assurance, entire consecration. Heaven would have begun. Something deeper than Buddhist *Nirvâna*, sublimer than Dante's Paradise, more wonderful than the visions of St. John, would have already supervened. I want for myself and you a preliminary step. Why should I be *reconciled*? Why should I *surrender* myself to God? Why should I *obey*? These are *fine* words, brave words; but what inducement is there? and what power have I to do the things thus suggested? Brethren, I think we can only obtain the motive, the moving energy, the consecrating yet revolutionary force, where St. Paul found it. The Son of God dying on the cross for the souls of men, loving *me*, giving Himself for *me*. The same Son of God on the throne of the Universe, invested with all power in heaven and on earth. If I can persistently hold that to be true, dwell upon it as *true*, keep the stupendous fact before my mind by resolute effort of will; if I can force myself to think that thought, to realize that fact, there seems to me to be the point of impact for the Holy Spirit to work. There is the Divine recreative seed out of which all the fruits of the Spirit grow. This central reality, out of which all New Testament teaching springs, will undoubtedly slip out of sight, just as a star of greatest magnitude will disappear from the field of view of the largest telescope, unless our instrument, our eye, our spiritual consciousness, follow it in its nocturnal flight. No preaching which ignores it ever converts souls, or stimulates the saints of God, or promotes consecration. The

focus, nay, the central idea of the Bible is this culminating fact of revelation. Ethics resting upon vague sentiments, motives dependent on noble ideals of character, or even embodiments in life of such ideal, are empty balloons, and vanishing mirage, when put to the great task of saving men from sin, from despair, from spiritual listlessness, insensibility, and death. But if a man of this nineteenth century knows that the Son of God incarnate loved *him*, and gave Himself for *him*, and cannot help the cry, 'God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world,' he *is* a consecrated man. As I have said, consecration includes all the rest of character ; but let us see as students and professors what are some of these forms and aspects of consecration in our special work.

Let me speak next of (2) *Thoroughness*, i.e. going right 'thorough' or 'through' with a thing. Thoroughness brooks no excuse for duty, because the motive is beyond all calculation great. It assents to no compromise, it asks for faithfulness even to death. This principle affects the work that has to be done now, as well as the work to which ultimately the Church may summon you. Let me put it practically : you are attempting the knowledge of geometry or mechanics. These are some of the lines in which for two thousand years men have been thinking out God's thoughts. They would never have been the ideas of Euclid, or of Archimedes, or of Newton, if they had not previously been the thought of the Almighty.

The effort may be hard, and require brain-sweat ; it may be against the grain of your temperament, and make demand on your time which is irksome to the flesh. Thoroughness means going to the bottom of the difficulty, resolution to understand, determination to see through the mystery. Again, a text of St. Paul or Isaiah becomes your evening's task, then 'go through with it.' Be sure you know what the difficulty really is, and do not be content with the first and easiest interpretation. Thoroughness resolves to ponder and weigh results, and does not jump to conclusions. One of you is bound to master the theories that have been advanced to interpret the blended divinity and humiliation of the Son of God. Indolence says that the first batch of hypotheses will do ; laziness cares for nothing more. Thoroughness pursues the investigation with every beam of added light. Dilettante service for the sanctuary is content with one bright idea, wheresoever gleaned. Thoroughness resolves to work the thought into practical appeal and red-hot peroration. The thorough student, if he undertakes a duty in the Domestic Mission, or the Library, or the Sunday-school, or the Bible-class, never rests till it is done. The motive force of an idea, of a duty, of a great desire, is in a measure irresistible. His whole manhood embodies it. His whole course expresses it. St. Paul is a guide to him here also : 'One thing I do.' The Lord Himself is the highest expression of consecration and thoroughness : 'I must (said He) work the works of Him that sent Me.' Even He as man felt the limitations which intensify the

urgencies of duty : 'The night cometh when no man can work.'

3. *Inwardness*, as opposed to mere outward appearance, or to showy results. Inwardness, as watchful over motive, rather than its issues ; inwardness, as first of all cultivating character, and then calculating consequences. Inwardness, as dealing with the principles first, and then with their expression ; grasping the ideas first, then finding the words in which to utter them. Inwardness, which cares more for the approbation of conscience and of Christ than for the applause of a generation. The Father seeketh such to worship Him as worship Him in spirit and in truth.

4. *Self-obliteration*. But I do not mean 'self-sacrifice' for its own sake. Self-sacrifice under some conditions might be a great mistake. The value of self-denial turns upon the self that is denied, and the reason and motive of the denial. Mortification of the body, sacrifice of the pleasures of the mind, for their own sake, may not be the highest service. But if we have discovered an end in life, an object in work outside of self altogether, which is worthy and good, then all selfish pleasure, honour, amusement, profit, will be as the small dust of the balance. The motive honours and consecrates the deed. No one has ever done anything that was worth doing, until he has found an end beyond himself, outside his pleasures and profits, and which to him was of more value than himself, more precious to him than even his life. The soothing of broken hearts, the uplifting of feeble knees, the salvation of souls, must seem to

a consecrated man of more consequence than anything whatever affecting *himself*. When this great end of life is once perceived, it shows as a vast luminary; the true servant spreads his new-found wings, dips in its beams, and is lost in its light.

Manufactured self-sacrifice is valueless, and may be a kind of refined selfishness. Spontaneous self-sacrifice, unconscious consecration, is the reflection of the glory of Christ. The world says of that man that 'he has been with Jesus.' This feature cannot be bought at some spiritual magazine, nor put on as a robe, still less as a mask. It must come out of a previous emotion. It is born of the vision of Christ. It is irresistible. There is no credit in it. A consecrated man cannot help himself. He is bought, owned, mastered by One whose claim is indefeasible. He simply knows it, and would have been a hypocrite, a poltroon, a traitor, if he had not acted upon it. Our natural impulse is to think first of self, to ponder how any event, measure, discovery, public calamity, ecclesiastical or political change can affect US personally, and if we find that it has no direct or indirect bearing upon our enjoyments or discomforts, on our prospects or destiny, to dismiss it from our minds. But, on the other hand, if it will strike with or into our personal history, then we are wont to be interested in it, or absorbed by it.

Now (5) the Christ-life in us reverses all that, revolutionizes our canon of judgment, and our questioning and interest are just independent of selfish considerations. If we pray the Lord's

Prayer at His suggestion, we say from the depths of a genuine loyalty, 'Thy kingdom come, Thy will be done,' before even we dare to ask for daily bread, for pardon, or deliverance, or salvation. When we have lost ourselves, can deny ourselves, *i.e.* cease even to assert ourselves, are so profoundly occupied with Christ's work that we have forgotten ourselves, then we find out, perhaps, that we are and have been saved. Some of us may sometimes awake out of the blessed dream of the Divine Presence and kingdom, and cry out aloud, 'Surely the Lord is in my heart, and I knew it not.' Personal assurance of salvation does for the most part arise, when in the flash of the Divine sunbeam we suddenly find ourselves to be a tiny mote, blessed by being part of the means by which the eternal light is visible. Even on much lower ground :—

'Heaven doth with us, as we with torches do,
Not light them for themselves : for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not. Spirits are not finely touched,
But to fine issues : nor Nature never lends
The smallest scruple of her excellence ;
But like a thrifty goddess, she determines
Herself the glory of a creditor,
Both thanks and use.'

This 'natural law' is pre-eminently affirmed and supremely active in the spiritual world. If our torches have been kindled at the fire of heavenly love, they have not been kindled for their own sakes. If the Holy Spirit has finely touched our spirits, He is thinking of 'the issues.' Let us think with Him,

Lastly, consecration to Christ assumes in college life a very practical form. It is on the Lord's side against every species of wrong-DOING ; it is on the side of His thought against every excuse of worldliness, or any specious denial of His claims. As the hart panteth for the waterbrooks, so does the consecrated student pant after the living God. He finds no rest till he finds it in Him. But he does find it. This finding, this discovery of the eternal, immutable reality of the God-man constitutes the possibility of Christian theology, as well as the secret of the Divine life. To establish this is our constant and avowed aim. To fail here, so far as one's own consciousness is concerned, is to fail utterly. *Pectus est quod facit theologum.* Bring consecrated feelings into the work, and your whole career may be a burning and fragrant sacrifice on the great altar.

V.

THE MINISTRY OF RECONCILIATION.¹

IN welcoming once more to Cheshunt College those who are here preparing for the ministry of the Gospel, I venture to remind you of the now almost historic scenes in which the founders, first tutors, and earliest students of this college took part. The college arose in the midst of the impressive revival of spiritual religion which characterized the middle of the last century. That revival was not produced by the overflowing of the great rivers of thought, nor by any hurricane of spiritual excitement overspreading the land; neither did it arise out of any national uprising which moved all classes of men, as by some indescribable enchantment, to see the invisible, and to hearken to the revelation of God: but the revival was occasioned by the intense emotion and vivid sense of Divine things given to a comparatively little group of earnest men and women, who had passed through what was to them a distinctly supernatural change. These men—students of divinity, for the most part—were conscious of entirely new emotions towards God, and of an overwhelming sense of the misery and

¹ An Address to the Students of Cheshunt College, delivered at the opening of a session.

shame of sin, and of the superlative blessedness of peace with God, through our Lord Jesus Christ. Such emotions and convictions are, thank God, gloriously contagious. No one man can pass through them without some (more or less eager, and in many cases passionate) desire to communicate his new-found blessedness.

At the time of which we speak historic churches filled the land. Learned ecclesiastics sat upon the bench. Commercial prosperity and political stagnation dulled the conscience. Solemn divines were producing serious evidences for the main truths of religion in opposition to courtly scepticism. Nonconforming churches were discussing the Arian difficulties of some of their brethren and ministers; but alas! missionary zeal for the conversion of heathen nations, spiritual interest in the slaves that our Christian professors were buying and selling in the 'Far West,' any deep sense of humanity was, to say the least of it, dormant. No Protestant Bible or Missionary society, no Sunday-school had begun to be. The morals of the working classes, the licentious orgies of the titled squirearchy, and a dead weight of mental indolence made appeals to moral principles almost absurd; while utter unbelief in Christianity—which was openly derided as a worn-out superstition by those who boasted the possession of the only enlightenment and wit of the age—helped to extinguish religious zeal, and repress, as a fanatical impertinence, all bold utterance of the Gospel. Personal religion was regarded with ill-suppressed contempt. To seek the salvation of the soul by

any other external means than by those which passed current in the Church, or had acquired some respectability among the sects, was described in language of utter ribaldry by dignified ecclesiastics and angry officials. The terms in which the irregular efforts of the Wesleys and Whitefield were traduced and vilified would pass belief, if the documents were not still extant. They reveal the intensity of the dislike felt even by the professedly religious people to the idea of personal relations with the living God, and manifest the astounding ignorance which prevailed as to the fundamental principles of religious experience. Neither the Wesleys, nor Whitefield, nor the Countess of Huntingdon at the commencement of their movement aimed at the formation of any 'Sect,' 'Connexion,' or 'Society.' They wished to awake the slumbering conscience, to promote true repentance, to evoke the sense of hunger in the starving soul, that it might feed on the Bread of Life, and not perish everlastingly. They sought to preach the Gospel of righteous love; and with a vivid sense of the peril of unforgiven sin, and a heart-sickening shudder at the doom of the impenitent, they strove night and day to save some. The Church, in their view, needed ministers who had passed into the light of the Divine love, as revealed in the cross of Jesus Christ. The vast crowds who gathered to hear the message of these earnest men must be taught, whatever was the obloquy incurred. The call for labourers who should go where converts were gathering was loud and incessant. Numerous openings in the Church

of England appeared, where men fired with the new baptism of the Spirit might do glorious work for Christ. One portion of this historic enterprise was the foundation of a college, where converted men might study the doctrines of the Gospel, the art of speech, the power of persuasion, and the way of so preaching Christ that a multitude should believe. The form, and order, and rule of this college were forged in a furnace of fire. Amid immense enthusiasm, with congregations of praying thousands, and the vows and tears and mighty pleadings of Fletcher and Whitefield, and the intense, passionate zeal of men who were ready as a forlorn hope to suffer and die in storming the very breaches of hell, the first group of students at Trevecca were consecrated to the work of the Lord. Twenty years later, when the College was brought to this very spot, the burning earnestness was not quenched, and the prayers and sympathies of members of all evangelical Churches were freely given for the continuance of a work that had been honoured and accepted by the great Head of the Church.

In the remarkable article written by Mr. Gladstone, in the *British Quarterly Review*, on the Evangelical movement in the Church of England, he traces a series of changes which have taken place in the Church of England during the present century, back to this great evangelical revival, which undoubtedly took some of its shape and stimulus from the first energies of this apostolical society. Mr. Gladstone, from his standpoint, suggests that the evangelical doctrine by itself was

insufficient to satisfy the vast cravings it excited ; and that the idea of solitary, personal communion with the living Christ is too rare an atmosphere for the ordinary Christian to breathe ; therefore, rightly or wrongly, but as a matter of fact, he thought the Christian was led to seek in ritual, in sacrament, in historic continuity of Church, the help he needs in order continually to grasp that which the evangelical movement in the Church offered separately, directly, once for all to his simple faith. This is profoundly ingenious, as an historic guess or insight into the causes of a great ecclesiastical phenomenon. Moreover, there is some truth in the consociation of ideas. It is conspicuously patent that the majority of the leaders of the High Church and Roman Catholic revival in the Church of England were nourished upon the teaching of the evangelical school, and still retain the clearest mark of their religious and intellectual parentage.

However, I am far from thinking that there is any necessary connection of this kind between these factors in our modern history. If there were any *intrinsic* tendency in the maintenance of evangelical doctrine to induce men to accept ritualistic, sacerdotal, and sacramental aids in order to realize its fulness of blessing, then Methodism would have been the first to display that tendency ; but we know that this is not the case. Moreover, Calvinistic theology would have followed suit, and the Churches of Scotland and Wales, as well as the Reformed Churches on the Continent, would have revealed a similar modification. But they have all moved in the opposite direction.

The peculiarity of the Church of England is, that from its settlement at the Reformation it has always retained a powerful element of the system out of which it grew, a theory and practice which are directly at war with the individualism on which the evangelical message lays such extraordinary emphasis. The Church of England has been saying all through the eighteenth and nineteenth centuries to its baptized members—‘You are children of God, and heirs of the kingdom. Live up to your privileges.’ The Church, in her daily services and solemn offices, has been continually pronouncing by official lips the absolution of sin, bestowing visible, tangible pledges of reconciliation and safety, professing to quiet the conscience and find sacramental substitutes for the full assurance of faith. Intense religious emotion once awakened longs for rest and peace, and it is not wonderful that the vast machinery and historic associations of the Church should have been searched very diligently by sincere men in order to find that which all the while was within their reach. The formularies of the Church did provide the channels along which these floods of religious emotion began to run, and the floods rushed with such vehemence that they deepened the channels. This, I think, will explain in part the relation between the Evangelical and Catholic revivals. Moreover, we are ready to admit that the evangelic mode of presenting the offer of Divine love, and the conditions of its appropriation, was not always wise. Too often within and outside the National Church subjective views prevailed. According to

the fancy or the conviction of the preacher, certain forms of religious anxiety, or hope, or assurance, which have been sincere and rational enough in certain cases, were generalized into universal conditions of salvation. The narrowness of a certain clique was made the touchstone of piety for the whole Church. The service of Christ which was popular or needed in some conditions of society was regarded as the only loyal and lawful way of glorifying the Master. Certain theological expositions of the way of salvation were substituted for the creeds of the Church, and even for the Word of God, and the burning earnestness of the first preachers was followed in many cases by the stale and stereotyped repetition of tremendous phrases, which had small meaning on the lips of mere imitators. The consequence was that the early zeal sometimes degenerated into ghastly semblance, and the religious emotion quickened in the people's hearts rose only within the tubes and channels which national orders and social forces had prepared for them. This may account for some of the phenomena referred to.

Outside the national churches, evangelical revivals undoubtedly show in subsequent years a natural tendency to subside to a lower level of emotion, but no tendency to ritualism or sacerdotalism is visible. The very essence of the Gospel message is an address to the individual soul, and if men are not convinced by it, nor called thereby to a higher life, there are very few secondary results secured by its utterance. If there be no supernatural fire, no fervent deliverance of the burden

of the Lord, whether men will hear or forbear, the preacher becomes a mere lecturer on a topic of only languid interest. Apart from the true reconciliation between God and man through Jesus Christ; apart from a supernatural intensity and glow in the new and divine life of the Church, the congregations addressed become mere haphazard audiences, pledged to no special form of life or duty. The true mission of the free churches demands a continuity of personal zeal and earnestness, a perpetual renewal of true consecration, and the stupendous fact of personal consecration on a great scale. Let the idea be deeply impressed on us, that evolution into bricks and mortar and stained windows is not a spiritual result. Machinery is not life.

Now, if this be the case, and if the Churches, both national and free, and the directors of missionary enterprise are still as eager as ever to welcome men within these walls to do this great work, it will be incumbent on you, my brethren, continually to ponder the kind of ministry for which you are preparing; one which will always be needed; one without which free churches will degenerate into valueless encumbrances of modern society, into mere debating clubs or literary institutions, a compound of Athenæums, music-halls, and building societies. It is their glory, however, in the power of an earnest and devoted ministry, to transfigure all the forms of modern society into means by which the water of life may flood the home, the market, the study; may baptize literature and science, and gather

head every hour and almost everywhere to carry its benign and regenerating force into the future. Unless Christianity, unless the Divine life establish society, establish the State, society and the State are tottering to their fall. If, when the evangelic zeal flagged, and its fire burned dull, it indirectly contributed to the Oxford movement, what is the kind and order of ministry at which we should aim in a place which preserves the traditions and is associated with the history of the great revival of religion out of which the entire Methodist and missionary movements, the evangelical energy, and the Catholic reaction in the Church of England did undoubtedly spring? Are we now the mere fossil or skeleton of the life which was once vigorous and beautiful? or are we instinct with its spirit? Should we be utterly aghast if the Wesleys, Whitefield, and Fletcher could visit us? If the multitudes that came in the first instance to these doors, asking for true men and apostolic preachers, were once more to clamour in our hearing, and besiege our gates with tears and prayers for the like, should we be ready to respond? Is the spirit we cherish towards each other, is the kind of work we now set ourselves to do in God's name, worthy of our history and profession? Can we, in spite of altered circumstances, hear from every side the same summons which our fathers heard? Nay, may we not ask a much more serious question, If the Lord Himself, who gave His apostles the ministry of reconciliation, were audibly to call upon us to be His ambassadors to a revolted province of His

empire, and to say, 'Who will go with Me?' are we prepared to say, 'Here we are, send us'?

Dear brethren, it is because we hope that you are personally prepared to say this, that we welcome you here once more. But what is involved in a *ministry of reconciliation*?

I. First and foremost, it is a *ministry charged with the message of DIVINE reconciliation*. God Himself needed reconciliation with our sinful race, and with each individual of it. HE needed it, though it crosses our pride, and vexes our self-importance to be reminded of this solemn fact. He *never* forgets that need of His, though we do not like to retain the remembrance of it. His image in us had been grievously defaced and dishonoured. Very low did HE stoop, when He recognized this image as His own, and veritably took it upon Him. The shame of sin and the indignity endured by the Supreme Lord are terribly real. We are not so insignificant to Him, that He can afford to treat the dislocation of moral relations with Himself as unimportant, as capable of being rectified by a supreme act of amnesty, exercised in the mere autocracy of His will. The pardon which He is prepared to bestow is not granted as a mere 'arbitrary opening of the Bastilles of the Universe,' when all the prisoners are to come forth, because they are too insignificant to be punished. The law is too grand for that, and its violation must be recognized. It is because He is compelled by all the necessities of His eternal nature to glorify His own name, that He needed reconciliation. But He has found a ransom.

He has taken the suffering and the shame of death, the agony of dissolution, and the mystery of the grave into His own experience, and thus has satisfied Himself. He is consciously just when He justifies. He not only needed reconciliation, but He *is* reconciled; and it is this fact which you have to minister by eloquent words, by holy sacrament, by life-long sacrifice. You are to set it forth against the sullen fears of those who cannot believe it; you have to proclaim it to those who are despairing of the Divine love, and questioning His compassion, who are too terrified to trust Him, and who cannot accept it under the mere teaching of nature. It is all very well in the sunshine and the calm and sweet hours of youth, when Love is singing her matin-song, and all looks fair; but in the wilderness, in the throes of earthquake, in battle and storm, and in the night of the soul, amid the tremors of age and of dissolution, and in the depths of the olive-shadows of our Gethsemanes, how difficult it is to believe that God is reconciled, that God has not forsaken, that God is love!

In a thousand forms human beings have tried to dream out some notion of Divine reconciliation, but it is in the cross of Christ that all their dreams converge, and the incarnate Redeemer, in all the plenitude of His Godhead, shows how real, how intense, how personal the reconciliation is. It is yours to argue down this agony of unrest, and to be the ministers and witnesses of Divine reconciliation. You have to assure multitudes whose fears induce them to clamour for help at

certain special monopolies of the water of life, that the river of God itself is at their service.

Moreover, you will encounter another class, who hold the reconciliation of Eternal Love very cheaply. 'Since He *is* gracious (say they) we need not trouble ourselves about the way or ground of His love, nor concerning the internal conditions of His graciousness. We need not imagine it was difficult for Him to pardon. If He pardons us (they say), let us be pardoned, and not ponder too deeply the cost of that love to Him.' You ministers of the reconciliation have to shame down such ingratitude ; you who are bound to the honour of your Lord, and you who would not accept such mercy as this without recognition, must see to it that such costly, precious compassion is not taken as a matter of course. It is due to God that the tenderness and unutterable depths of His sympathy with men should not be ignored. How can they know HIM, if they do not know the most characteristic, most sublime, most wonderful, most unique act of His righteous love ? Let men come to believe this, and they know HIM. In this knowledge is eternal life. Many do love and trust God without knowing all He is and has done for them. How would they love if they knew all !

II. *This ministry is one of reconciliation for men.* Brethren, you have to persuade *men* to be reconciled to God. God knows that the nature of man is so unhappy and morbid, and his surroundings are so exasperating, that he needs to be reconciled to Himself as the apparent Author of nature and life. We are not consulted

beforehand whether we are to be born, or are willing to enter on the strife with evil, having such tremendous odds against us. Our conscience protests against the common dispositions and tendencies of our fallen nature. We find that even these merit our disapproval, and that every sin aggravates them, and renders the next sin easier to commit and more perilous to escape from. Well may we suffer a secret rebellion against the very nature we wear, and against Him who is the Author of our being. We do need to be reconciled to Him, and God knows it, and has given us an answer to our most savage doubt, and has made a revelation of His true nature and disposition towards us, which transforms the whole teaching of nature, and all the bitter suggestions of fate into shouts of joy and visions of glory.

‘Be reconciled to God’ (for thus we may plead with men), and you will disarm the cruel aspect of nature. Look behind and within the cloudy storm and tempest, and you will see the unutterable calm, the divine and holy peace of the Divine nature, and the eternal glory He is preparing for you. The sinful disposition which your conscience rejects, may be in His grace surmounted by a holy disposition and a new nature. The sins which curse and weaken and imperil your standing are verily and indeed forgivable and remissible. The darkest mystery of their consequences can be averted. It is safe to trust the promise of a reconciled God. Not in sacrament or absolution pronounced by special human lips, but in the great fact of the Divine reconciliation itself you

may trust, and this fact is one of superlative importance and transcendent significance. It is by the death of His Son that *He* is reconciled; it is by and in the same stupendous fact that He would reconcile *us*. When once we yield our opposition, concede the Divine supremacy, see that over against the most perplexing problems and insoluble mysteries there is this *one fact*, the Eternal Son of God has taken our nature, and died in our stead, and exhausted in His broken heart all the agonies of a sinful world, we can trust Him with all the rest, and for all the rest. We, too, learn to say, 'Not my will, but Thine be done. Thy will is deep and far-reaching and all-embracing; it will meet all my needs.'

Brethren, with such a theme there are no limits to the range of your pleading, save and except the greatness of the Divine nature, the extremity of human needs; or the extent to which the human mind has gone in its resistance, its sullenness, its rebellion. What a task you have to fulfil! You are to go where men are reviling Him in their ignorance, misrepresenting Him in their waywardness, denying Him by their indifference, forgetting Him in their insensate folly, and there you are to beseech them, one and all, to be reconciled to God; and you are to do this with an argument that ought to be convincing and irresistible.

III. *It is a ministry of reconciliation between man and man.* The incarnation and the atonement bring the warring extremes of humanity together. Bond and free, barbarian and Greek, Jew and Gentile, bigot and sceptic, dogmatist and rationalist,

rich and poor, priest and Samaritan, may and will evermore find in the Gospel of Christ their common and uniting and harmonizing point. Put this great idea into the heart of any one of these, and he will hold it as an olive-branch to the very class or kind of man most opposed to him, and he will win. Let the scientist only discover it, and he becomes a missionary to all the priesthoods. Let the poor man only grasp this treasure, and he is eager that the prince should share it with him. So the 'Communion' becomes the great celebration of a full reconciliation of man with man, as well as of earth with heaven, of man with God. 'How beautiful upon the mountains are the feet of those who publish the gospel of peace!'

VI.

A DIVINE COMMISSION.¹

THE services of this day form an unique event in the history of the college. Yet the spirit of which they are the expression dwelt in the hearts of the first founders of 'the Apostolic Society' who undertook to prepare men, with God's help, for 'the ministry of the Gospel at home and abroad.' During the hundred and twenty-two years of the existence of the college not many years have passed in which one of our brethren has not sought to fulfil his ministry where the need was greatest, and the call for help most persistent. We thank God that though many, after longer or shorter periods of service, have been compelled to return to England, there are more than twenty of our brotherhood now at work in the mission-field; and, more than that, India, Africa, and the Southern Seas hold also the silent dust of beloved brethren, as a pledge that their successors in the college will be ready to press forward in due time to places left vacant by either failure of health or summons thence to higher service.

¹ A Charge addressed to five Missionary Students, ordained at Cheshunt College Chapel.

It has fallen out, in the good providence of God, that in this year five of our present students are ready to enter upon the varied fields of labour to which they are, as we believe, called by the great Head of the whole Church. Special circumstances have augmented our desire that the vows and prayers and counsels of this day should be offered within these walls, and in the midst of this fellowship. My hope is that the fire smouldering in the breasts of some others may break into flame which will destroy all difficulties, and that the fire from heaven may fall and consume the sacrifices that are already laid upon the altar.

My dear young brethren, I rejoice to think that the confession of your faith, and the response of your hearts to the love of Christ, and to the claim upon your lives uttered by the heathen, are not made for the first time in the hearing of your fellow students at this solemn service. You have reiterated these avowals with what I may call a holy passion of inward conviction. You have made no hyperbolic statement of your motives. There has been nothing of self-admiration in your resolve. You simply say one and all, 'I can do no other, so help me God!' Conscious of great imperfection and weakness, you are moved to say, humbly, 'Here we are, send us!'

Now, Christian character can nowhere be put to a more searching test than in the free air and the robust life that circulate within college walls, than under the burning light which beats around and upon every individual in a society like this. You

are here known through and through, and I am entirely satisfied that the spoken and unuttered judgments of this house affirm your sincerity, and admit your exceptional fitness for the special work to which you are now designated. Your fellow students and your tutors alike recognize that

‘You have seen the hand we cannot see,
Which beckons you away,
And heard the voice we cannot hear,
Which will not let you stay,’

and that for Christ’s sake you ‘have no more place in these parts.’ We all believe this, not because there is no work for you to do in your native land, nor because the door for active service would not open before you, but because you realize the intensity of the demand, the solemnity of the summons to labour for Christ where the enemies of our Lord are most numerous and organized; and because you can interpret the cry of the heathen world as a personal call addressed to you to give such life as you have to Him who has given Himself for you. We all know that His kingdom is beleaguered with foes, that the advance of the little army is threatened with gigantic difficulties, that His servants must serve Him when face to face with the serried hosts of heathenism at tremendous odds. But you do not shrink, nor do you count your lives dear to yourselves, that you may finish the work He has given you to do. At home we are often competing for place and for standing-room in the ranks, but you have chosen the better part, where there is

unlimited space and opportunity, where you may lead a forlorn hope, or, like the Waterloo private who could see nothing but the dust and smoke of battle, may nevertheless stick to your guns; or where, like pioneers, you may have to urge your way through dense forests and untrodden paths, or where, in encountering old and new forms of hostility to the cross of Christ, you may sell your lives dearly for Him whose name is Love.

I am sensible that the novelty, the adventure, the start on this pilgrimage to a new world, to new conditions, to new scenes, has a tendency almost to smother for a moment your grander motives; but you know well that when the excitement of farewell is at an end, when the long journeys are over, that the strong hand of duty will grasp you, that hard, commonplace, exhausting drudgery, difficult tasks, and tedious toil will immediately confront you. I need not tell you that languages more puzzling than Hebrew and Greek must be mastered; that far more serious examinations than your tutors here ever submitted you to must be manfully encountered. And all this must be done for Christ's sake. Moments, days, years of lonesomeness, vexation, and disappointment may await you. If you are in the apostolic succession of St. Paul and St. John, of Ulphilas and Boniface, of Carey and Moffat, of Duff and Griffith John, of Chalmers, of Patteson and Hannington, of Gilmour and Newport, you will have to gird up your loins, to strengthen yourselves in God, to endure hardness,

to practise patience and simplicity, to cherish forgiveness and enthusiasm beyond anything you have yet known. Unless your faith be strong, unless your hold upon reality be vigorous, your sense of duty to Christ invincible, your love of work enthusiastic, you will fail.

Great temptations will beset you. An ascetic does not escape these in the cloister. A powerful preacher cannot banish them from the pulpit, a martyr on the rack or at the stake cannot abolish them, and a missionary of the cross will find himself in their midst. Let me forewarn you of the temptation to forget the supreme end of your mission in some secondary purpose, of the temptation to self-indulgence and even limpness of effort, in the far-off scene of duty, where no eye but your own and that of your invisible and present Lord rests on your work or life. Let me remind you of the temptation to despondency or even despair when results are few and postponed, when converts disappoint you, when committees and elders and even directors seem to thwart your high designs. Let me forewarn you of the temptation to criticize some methods of your brethren and fathers, and, in the infallibility of youth, to put yourselves in wrong positions, and to lose heart and power and health by a lack of docility and 'sweet reasonableness.' But beyond and above all these, you will find obstacles to your success which, however much you have prepared yourselves to understand them, will surprise and overwhelm you. Often your chief encouragement will be the very bitterness with which you will be

assailed. You will have to be content with a class of work which seems far removed from the end on which your heart is set. You will have to learn the difficult task of taking the lowest steps of the great ascent into the house of the Lord, of doing lowliest service to those who misapprehend your motives, who take your most generous self-devotion to their interests as due debt, and esteem their own willingness to learn from your lips as some favour they are conferring upon you. I expect that in China and Mongolia you have a surprise in store for you in the lofty sense of superiority manifested by Confucian and Lamaist. When you have come into actual contact in India with the mysterious, benumbing torpedo touch of caste, and seen with your own eyes the intense reality and wild excitement of an idolatrous festival, you will say, 'The half was not told me.' In New Guinea you will require not only courage, and patience, and faith, but imagination and hopefulness of a high order, to believe at times that you have not gone on a foolish errand.

How will you bear to encounter the almost contemptuous criticism of those who do not understand your motives, who repudiate your 'Orders' and dispute your right to teach: and how will your hearts be wrung by the inconsistencies and even fierce antagonism of your own countrymen, and by the anti-Christian propaganda of those who have lost their faith and their God!

This solemnity in which we are committing you

to careers of difficulty and responsibility, would seem to be rash, chimerical, foolhardy, did we not feel entirely convinced that in this whole matter you and we have firm hold of invisible realities, had we not grasped with invincible conviction the truth that we are herein entering into Christ's secret, sharing in His supernatural work, bending our neck to a yoke of His making, occupying ourselves in a work which interests both worlds, rising up into the splendour and glory of our Lord's deep, far-reaching design concerning the whole world.

It is this special aspect of the case which I wish to impress upon you for a few moments. Let the difficulties and the temptations be what they may, the response of a quickened soul to the Lord's summons is equal to your emergency. I think I may conclude that we agree in this, that there is no rapture on earth so intense as the consciousness of leading a bewildered soul out of darkness into light; no vision of nature so splendid as to watch the breaking of the sunrise of eternity upon a clouded mind; that there is no pleasure of rank, or wealth, or office to compare with the veritable power which God gives to men to wield the sword of the Spirit, to unlock the treasures of His grace, to heal the sick at heart, to cast out devils, and to raise the dead; to quicken the pace of the sluggish believers, to lead the army of Christian workers through Red Seas of difficulty, through a wilderness of conflict, and even through the waters of Jordan, into the promised land.

The commission our blessed Lord gave to His own disciples, the charge with which He thrust them forth into the ripening harvest of the world, was solemn enough to have smitten them to the earth as with an electric flash. Yet it was so tempered with promise, so cheered by His gifts, so lightened with His glory, that they were greatened to the occasion, enriched by that which revealed their helplessness, ennobled, crowned, and enthroned by the transcendent and immeasurable solemnity of the work to which He called them.

Let us now try and catch the meaning of this mighty moment in the history of man, in which He said—

‘PEACE BE UNTO YOU. AS THE FATHER HATH SENT ME, EVEN SO SEND I YOU.’ (John xx. 21.)

A salutation so gracious and tender preceded a charge of unexampled dignity, of undefined extension, of boundless risk and awful complexity.

‘Peace be unto you. My peace I give unto you.’ On the eve of His most terrible agony, He had offered them His own peace. This peace of His was not the absence of pain, nor was it freedom from sorrow, for His human soul was ‘exceeding sorrowful, even unto death,’ even when He was breathing forth upon them His marvellous benediction. His peace was the balance and equilibrium between the rebuke and curse which broke His heart, and the joy set before Him. Even in the last hour of His travail His own peace passed all understanding. He would have His disciples to

share it with Himself. But even then, at that dread hour, these disciples were moving along the common ways of the world, they heard the earth-born murmuring of the crowded city. Their experience had not then brought them face to face with the unseen and eternal, and to some extent they accepted His consolations. They hoped still for some victorious indication of their Master's claim ; they went forth to Gethsemane hushed and humble, believing that, whatever might happen, He was their leader still.

But who can describe the tumult, the surprise, the intolerable anguish of the three days that followed? The word I have chosen as a text was uttered on the evening of the first day of the week, when many of those that loved Him were clinging to each other, a prey to terrible fears, disquieted with the most weird and astounding rumours. All at once, the doors being shut, Jesus stood in their midst. He did eat before them. He showed them His hands and His side. He was invested in a new and spiritual glory, which filled them with a strange perturbation and a mystic gladness. Strange to say, men always do shrink from the purely spiritual ; they cannot divest themselves of fear. These men knew sadly their own surroundings, but could not measure what at that moment were His. He had died upon the gibbet of a slave, but now He lived, and was alive for evermore. Nicodemus and Joseph and the Marys had been ready to do their reverence to His corpse, but now not only they, but Peter and John and Cleophas, had been led to hail Him as Master and

Lord of both worlds. All these disciples saw through the mighty mystery of death, and felt the power of His resurrection. They never, verily, could have needed His salutation more deeply. They never afterwards needed the assurance of His identity, the conviction of the reality of their own senses, more than they did at that indescribable moment in their own history, and that crisis in the history of the world. Surely, whenever a Christian man, or minister, or missionary, now tastes the powers of the world to come, he needs more than at any other time, the Divine salutation, 'Peace I leave with you, My peace I give unto you, not as the world giveth give I unto you; let not your heart be troubled, neither let it be afraid!'

Now, whatever be your anxiety, your sense of responsibility to the souls of men and to God, whatever may be your ideal of ministry, whatever your consciousness of imperfection, listen, I pray you, to the same voice, which will assure you of His presence, and promise you His help. 'Without Him you can do nothing,' but He in you, you in Him, can do all things to which He calls you.

But observe the manner in which He comforts and strengthens you. 'As the Father hath sent (or commissioned) Me, I also send you forth.' The two words here used for the idea of sending forth, are alike used elsewhere for the commission of the Christ and of His apostles; but in this sentence the two shades of their meaning give a new zest to them both. They make the significance

of the sentence as follows :—‘The Father has sent me forth from Himself to accomplish certain ends of transcendent importance. Now I send you out to complete the original commission given to Me.’ To whom does He utter this tremendous word? Who has the right or privilege to believe that such a function, that such a destiny, such an unspeakable consolation has been assigned to himself? I am not intending to enter upon the great controversy which has arisen around the application of these words. We all know that some would limit these functions and privileges to a specific order of men, who have been ordained to the work of the ministry by episcopal hands, and among these grave difference prevails as to whether the episcopal orders enjoyed by rival Churches are valid or not.

Now, I am free to confess that if the Lord Jesus was merely an exalted *Man* of supreme excellence, and the Founder of Christianity, as Mohammed was the founder of the religion of Islam, and if I could be sure that the brotherhood was complete in itself, and that I possessed an unbroken chain of connection through successive generations up to the supreme Founder of the faith, I think I should be conscious of a thrill of enthusiasm that I could become part of the organic whole of a great fellowship, and I should magnify my office. But on historic grounds I have no reason for believing that any such exclusive society exists. I find that the episcopal links of succession are broken and confused, and that as I draw near to the origin they vanish altogether. I find that the Anglican

orders are repudiated by the Roman Church, that the Norwegian orders are not valid to the Anglican Church, that the orders of the Moravian and Methodist and Free Episcopal Churches, to say nothing of lesser bodies, are considered by Rome, by the Greek Church, by the Anglican communities, as entirely disputable. On this and other grounds I hesitate to place any confidence whatever in the small historical modicum of satisfaction which any such genealogical order, or any such method of union with the Great Founder might promise me.

Now Christ Jesus is to us infinitely more than the *Founder* of our faith, more than our Master, Teacher, Example, Legislator of the whole Catholic Church. He is the GOD-MAN. His coming into the world was an Incarnation of the Eternal Son of God. The resurrection of His humanity was a necessity of the Divine Nature and Person to which He united it. When He spake these words of my text, 'all authority had been given to that Divine Humanity in heaven and earth.' He is our God—God with us throughout the ages and for ever. If Christ be what He claimed to be, He is as much in direct contact with us, here and now, as He was with those trembling disciples in the upper chamber. We have immediate communication with Him. To go back through a long succession of official representatives in order to learn His will with me and to receive His commission is unnecessary. It is akin to the fables of the Eastern cosmogony, which, instead of finding the support of the Creator, and the

strength of His will in the constitution of things, supposed the world to rest upon a huge elephant, and the elephant to plant its feet upon the back of a tortoise; and so on *ad infinitum*. My dear brethren, our Lord Christ is the God-Man, and we can only reach His human love and touch Him through and in His Divine nature. If this be so, He is in direct touch with us—mind to mind, heart to heart. Our spirits dwell in His Spirit. ‘Touch Me not,’ said He to Mary of Magdala, ‘for I am not yet ascended to My Father.’ But He has now ascended to the throne. He has passed through these heavens in order that He might fill all things. We may, can, do touch Him, do draw our commission, summons, benediction, salutation, perfect peace, righteousness, and love from the inexhaustible fountain of His eternal and Divine glory. Through His Divine nature we come into direct communion with Him. With His human heart He touches every soul.

Every disciple must receive His grace, His healing and redeeming love directly from Himself, or not at all. His boundless fulness of life, His most beneficent dealing with souls, cannot be limited or fettered by any specific channel of either word or sacrament. As universal as gravitation or motion or heat, is the supreme energy of His grace, whenever the souls of men are taught to realize, appropriate, or utilize it for their strength and healing and salvation. The mighty promises and summons to special service, though addressed to men who were called to be with Him, to receive His word, to carry out His

will, have been unhesitatingly accepted by all His disciples. 'Whosoever two or three are gathered together in His name, He is in the midst of them.' But for what purpose is He in the midst of them, but to hear their prayer, to confirm their faith, to enrich their experience, to dwell in their hearts? Consequently no one has a right to say that the words, 'As My Father hath sent Me into the world, even so send I you,' can be limited to any one corporation of His disciples any more than the words, 'Him that cometh to Me I will in no wise cast out.' But if so, the relation between the Father and the Christ is the ground and the type of the relation between Christ and every one who has come to Him, and can cry from the depth of His soul, 'Who shall separate me from the love of Christ?'

Now the Father sent the Christ to do His *revealing*, His *redeeming*, and His *healing* work in our world. This sending of Christ by the Father is the basis and pattern of our Lord's commission to every one of His disciples, to every one who is moved by His Spirit, called by His providence and His Church to tell the secrets of the Lord's heart to men. Let us think together for a moment of these three aspects of His commission.

I. Of His *revealing* work. The manifestation of God in the flesh of Christ, the revelation of the Father's glory in Christ's complete human surrender to the Divine will, in His sacrifice of that life for the remission of sin, in the victory of that life over death, was gathered up in one word—'The Father

sent the Son.' He came down from heaven on this sublime commission, not to condemn, but to save the world. Thus the whole of Christ's life and work is a representation of the Father's heart—is an organ and revelation of what is most essential in the Godhead. The Father required for the expression of His own mind and will and love to the world, and by the very nature of the case, a sufficient and adequate image, organ, hand, word, and mediatorial ambassador; ~~Now since this was~~ so, Christ required—when He was about to return clothed in our humanity to the bosom of the Father, to the midst of the throne—a corresponding agency. We are not the direct representatives of the Invisible God, of Him who fills eternity and space with His glory; but we are sent by Christ to be the image, the messengers, the hands, the mediatorial representatives of His Divine humanity to the world in which we live. Therefore, first of all, in order to realize the grandeur of ~~your~~ calling, keep ever in mind that Christ sends ~~you~~ ^{us} to men, that by ~~your~~ character, by ~~your~~ growing sanctification, by ~~your~~ holy living, by ~~your~~ entire walk, by ~~your~~ habits, ~~your~~ spirit, ~~you~~ ^{we} may make Him known; He was and is the light of the world, but light itself is invisible unless reflected or refracted by the medium on or through which it vibrates. ~~You~~ ^{we} may be able to reflect some one ray of the perfect beam of unsullied light. The millionfold radiance of the Son will only be adequately appreciated when the world has seen in the Church all the rays of His light, all the fulness of the eternal glory. This is not an extravagant

or chimerical conception of the function of the Church.

Thus the Incarnation of God in the flesh of Jesus needs for its completion the indwelling of the living Christ in His people by the power of His Spirit. My dear brethren, remember that the world as yet does not know the Christ. Jesus said on the night of the Passion: 'O righteous Father, the world has not known Thee, but I have known Thee, and these [disciples] have come to know that Thou hast sent Me.' You have to carry out a conception of your relation to Christ corresponding with the Lord Christ's relation to the Father, and to say, 'O blessed Lord, the world does not yet know Thee. It refuses Thy supremacy; it disputes Thy claim; it often crucifies Thee afresh; it travesties Thy perfections; it does evil in Thy name; but I have known Thee, and henceforth will live or die to make known Thy name.' He was in the bosom of the Father, and came out from God, and told us of His Divine fulness, that in His nature He *is* Love. But as 'the Only-begotten' lay in the bosom of the Father, and came forth to reveal the secret of the Eternal Love, so you have been doing nothing less than lie in the bosom of Jesus, and you are bound to make known the savour of *His* name in every place. It is your function and commission to reveal the mystery of *His* Person, by being yourselves luminous with the light of the knowledge of the glory of God, as it shines in the face of Jesus Christ. He sends you, but never forget He will prove to be there before you. He is there in the

magnificence and prodigality of His handiwork. He is there even in the torpid and morbid conscience and the disfigured image of Deity. He is there in the struggles of humanity with fate and death. He is there in the judgments of His Providence, and in the special revelations He has made by His messengers; and, above all, in the power of His Spirit, which not only energizes in you, but strives with men. You are sent. Be strong and of good courage, for the Lord God is with you.

II. In a yet more specific sense our Divine Lord was sent into this world. He came to express to the world God's absolute hatred of sin, and resolve to extirpate it from the heart of man, by taking upon Himself all its curse and shame, bearing these to the bitter end. He came on a sacrificial and redeeming mission, to do what no angel nor man could accomplish. He came to set forth what was eternally present in the Father's heart, to bring to a climax the expression of perfect holiness and boundless mercy, to bring righteousness and love with infinite travail and peerless joy into absolute unity, to justify by remission of sins past, present, and to come, and to prove that when men realize this awful and glorious fact, when little children can sob themselves to rest on the arms of Jesus, *then* full reconciliation, repentance, submission to the will of the Father supervene, and there is the beginning of a new and eternal life. The Father sent the Son to do this thing. The Son of God, having vanquished death and cast out the prince of this world, now sends you forth to reveal,

reiterate, proclaim this redeeming work ; and even more than this, to be yourselves living sacrifices, to take upon your own hearts the broken spirit of the world, to hear its bitter cry for help, to grieve over its hardness, to fill up that which is lacking in the sufferings of Christ. Do not shrink—you have to break your own heart under the sense of the world's sin, to die with Christ, to be crucified with Him and to the world, to be 'wounded' often 'in the house of your friends,' to be wounded 'in the hands,' *i.e.* even in the instrument and organ of your willing service, and to bear the burden which is intolerable, and to do the work that is without Him impossible. But do not be confounded ; listen now to the word of awful commission and infinite consolation : 'As the Father sent Me into the world, even so have I sent you, on a mission of boundless love and infinite consequences.' Your commission, my brethren, is a part of and a completion of His. When your burden is very heavy, when your mind seems exhausted and poor, when courage fails, and you find yourself alone, say often to yourself, 'I am sent. He with whom is all the responsibility has sent me. I am not my own, but His. The issues of my task I must leave with Him.'

III. The same principle becomes more evident when, lastly, we ponder for a moment the special and individualizing work of Christ. In order to save the world He began with loving care showered on little children, with sympathy extending to the outcast and excommunicate, to the publican, the harlot, the devil-ridden, and the dead. He healed

men one by one. He felt the special agony of the widow of Nain and of the family at Bethany. He had saving words for rulers and priests, for Pilate and Caiaphas, for his executioners, and for the dying brigand. Now in all this He was sent to unveil the righteousness and love of the Father, and He sends faithful souls who have learned His secret to carry out the plan of which He sets the example, the first beginnings of which He wrought alone. When a missionary, with patience, persists in saving one drunkard, one idolater, one cannibal from his otherwise inevitable doom, pursues the proud rebel with the calls of pity, or urgently plies any one despairing soul with the great consolation, when a missionary of the cross knows that his Master's order is, 'Go, preach to every creature, compel the vile and the most ignorant, the most bewildered, to come into the light, and accept the conditions of salvation,' he shares the burden of Jesus, takes His cross upon his shoulders, and hears and accepts His commission as certainly as if it had been thundered to him from the skies, 'As the Father has sent Me, so have I sent you.'

This is the strongest evidence of Christianity which the ungodly or worldly have ever recognized. This at once reveals the transforming power of the Gospel, this is the demonstration of the Holy Ghost. This strikes the world, and the Church too, as the thunder-voice of the Lord God Almighty. Be crucified with Christ, and tongues of fire are on your brow, and your crowns of thorns become crowns of glory.

Do not think that this principle of service will crib, cabin, or confine your energies, or exhaust you with its monotony. The Christ whom you have to represent is inexhaustible. You will never drain that ocean of thought with your scallop shell. If all that Jesus had said and done had been written for us, the sounding sentence with which John closed his Gospel would be no hyperbole. Behind each one of his recorded words or deeds there are unmeasured vistas of wonder, beauty and attraction opening over you, if you fix thereon the prolonged gaze and study that He claims at your hands. We are now told that if the astronomer armed himself sufficiently with appropriate instruments, he would discern heavenwards one solid wall of blazing suns, not one crevice anywhere from which no star-beam is proceeding. Such is the abundance and fulness of the mystery of Christ, the glory of the God-Man in His one revealing, redemptive, healing, and saving work. If by deep sense of the fact that He has sent you, you continue to gaze upon His Person and work, and to speak to men of what you see and find there, then to the eye of your faith the whole spiritual heaven above you will become one burning, boundless sun. You will in this consuming vision find all the commission, all the strength, all the consolation that you need, and will, like St. Paul, be persuaded that neither the world, nor life, nor death, neither angels, principalities, nor powers, neither height nor depth, nor any other creature, will be able to separate you from the love of God which is in Christ Jesus your Lord !

It is with inexpressible emotions of tenderness and thankfulness that we commend you to the grace in which you have believed, and pledge you to a life-service, of simplicity and obedience, of self-forgetfulness and consecration. God's oath is upon you. So help you God !

VII.

METHODS OF THEOLOGICAL STUDY.¹

WHEN our Lord had risen from the dead, and was uttering His solemn farewells to the fathers of our faith, realizing, as He did, the completeness of the revelation He had effected of the Father's righteousness and love, He said, 'Go preach the good news to every creature.' The injunction is still urgent, and it is the occasion, the cause, and the inspiration of all Christian institutions and enterprise. The demand is peculiarly incumbent on all places of sacred learning.

If we try honestly and clearly to apprehend the good tidings, to put into human thoughts and words the grand emotion of the upper room in Jerusalem, and the passion of the parting scene on Olivet, we cannot help ourselves, we must make the attempt to study what has been called theology.

There are one or two *methods* of theological study upon which I should like to say a few words. I do not refer to the three *departments* of our majestic and entrancing theme called 'Biblical,' 'Systematic,' and 'Historical' theology, but to the way in which these three are severally treated in these days.

¹ An Address to the Students of Nottingham Institute on October 26, 1892.

When the great problems of Biblical theology have been solved, when we have followed the progressive teaching of Holy Scripture in its great divisions from the Patriarchs to the Prophets, and from the Gospels to the Epistles, a multitude of questions arise. How shall we generalize the combined teaching of Apostles and Prophets and of the Lord Himself so as to know what is the real message of God to this generation? When we have effected this task, we have again to ask, What is the *history* of Christian thought? What is the meaning of this or the other definition? To what extent has human philosophy, scholastic or reformed, or current metaphysic, mystical or logical, found its way into our definitions? Is the history of the deepest thought on these matters for fifteen hundred years of any use to us? These are the burning questions of the days on which we have been thrown, and we may all do something, in city and village, to answer them.

Now, I feel impelled to urge upon you a consideration of the threefold *way* in which these questions are being handled alike by theologians and sciologists. Learned men who have been pondering them for many years and those who have dipped into a few magazine articles are equally prepared to denounce the 'Christianity of the schools,' to dispense with the great 'creeds of Christendom,' to smile away the philosophy of St. Paul, Augustin, Athanasius, the theology of Luther, of Howe, or Baxter. Let us see what these methods are, for they touch us closely.

I. There is an agnostic and undevout method of

handling every department of theology, and the strange phenomena appears of those who are practically constructing that paradoxical thing, 'a *theology without God*.' There are many who advocate such a study of Nature as should set out with the fatal preliminary that we do not need the hypothesis of God to account for anything that has happened in the universe; who start their investigations into Scripture with the presupposition that there is no supernatural; who represent every miraculous event recorded in the Bible as essentially impossible, from the creation of Adam's living soul to the Resurrection of Christ. They may help us to say what the teaching of the prophets really was, what is the genuine historic expression of the thought and self-consciousness even of the blessed Lord, what the evolution of the ideas of St. John or St. Paul had reached, but they effect this as a literary problem only, and do not believe themselves to be any nearer thereby to the thought of revelation or to the reality of things. The word of the Lord means in their language nothing more than the commonplace of human experience. The Lord Jesus Christ Himself is, perhaps, crowned with praises, and bedizened with the cast-off garments of some earthly prince or sage; but the Divine fulness of His consciousness, His supreme rank in the universe, His absolute oneness in essence as well as in character with the Father, are studiously ignored, and the uniqueness of His claims upon all men is definitely withheld. There is a so-called *theology* which reduces the redemptive work of this God-Man for us to a minimum, and transmutes

the Gospel into an impossible recipe of the manner in which we are to save ourselves. Regeneration, conversion, sanctification are in this theology purely human processes. Education takes the place of God's grace, and lofty examples are substituted for the Saviour's power to redeem, to uplift, to save the human race. The Gospel is reduced to a proclamation of the brotherhood and equality of men; the mission of Christ to the world is regarded as little or nothing more than the sowing of the seed of a holy discontent, and scattering the blessing of a higher enjoyment of the arts of life. 'Other-worldliness' is laughed out of court, and men are frankly told that it is a selfish absurdity to try and 'save their miserable souls.' Future life vanishes into 'the infinite azure.'

Now a theology which studiously struggles to do without God, in its estimate of the Universe, in its ethical judgments, in its idea of man, of sin, of redemption, of salvation, is equivalent to an anthropology which ignores the human *ego*, or a biology which has nothing to say about the origin or nature of *life*. You need scarcely be told that there are great temptations to deal thus with theology, and eviscerate it of all its value. Such misrepresentations are supposed to indicate a high-water mark of intelligence, and a rivalry has prevailed as to who should push the method the farthest in this direction. The very opposite of this method is that which I venture to urge upon you. 'The *heart* it is which makes the theologian.' The *sense of God* is the earliest preliminary of all Divine life,

and the environment of God must invest every part of your study of the life eternal. Moreover, a broken heart and contrite spirit are the region where the Eternal dwells, and where the most intimate communion goes on between heaven and earth—where Truth unveils her awful face to men.

II. A second method is no less perilous than the agnostic—viz. *the crude and unscientific handling of the truths of Divine revelation*. A temptation at the present time is to dispense with the use of our reason in handling the great facts from which great truths of revelation may be inductively derived. Let me remind you that the great system of revealed theology does not present a cut-and-dried *theory* (as it is called) of the perfections of God, or of the person of Christ, or of the way in which the Fatherhood of God is honoured and justified and satisfied with the redemptive might of the Saviour. It is simply inductive—it does with the facts that are in its judgment absolute, what the Baconian students of nature do with their data—viz. put together in close conjunction all the facts it knows. The noblest creeds of the Church are alive with facts, and express all that we know, without presuming to explain them. Gravitation is in itself perhaps a deeper mystery now than it was before Newton attempted the generalization of all the facts of the attraction of matter: and the Person of Christ is as deep a problem now as it was when the Fathers of Nicæa put together in immortal words what they had all along believed about their Master and

Lord. They did not *explain*, but they generalized what it seemed to them was evolved from all the sources of information open to them. They put the Divine Majesty and the human heart and flesh and will in such close and indissoluble union, that the Person of Christ emerged both God and Man, not deprived of any element of either Divinity or of Manhood, and yet absolutely and for ever *One*. This central fact of Christendom, not elucidated by philosophical theories, nor explained by ingenious analogies, but boldly grasped as the highest generalization of an almost infinite number of facts, becomes the luminous centre of all other thinking about the nature of God and the nature of man, and their solemn and even awful nearness to each other. It is when we presuppose this fact that we feel overwhelmed with the significance of the death of such a Person. Moreover, our faith in the redemption, the resurrection, the ascension, and in the kingship of the Lord Jesus becomes the instrument by which we live anew. It is only when we know *what* we think about Christ that we begin to understand how it is possible for us to live in Him, and He in us; how to trust in His mercy, and follow His lead; that we can become united to *Him* as *He* is with God; that we can rest in the Lord, and wait patiently for Him.

Such a process is actually necessary to reasonable men, who would bring their minds as well as their hearts to bear upon the most momentous facts of the Divine Revelation or the Divine nearness. Moreover, in following the historical development of theology through the centuries, it is of infinite

moment to those who affect to understand the present aspects of theology to see how they have prepared the way for each other. How much, *e.g.*, the theology of the Reformation rested upon the scholastic and mystical theologies which had preceded it, and how the systematic theology of to-day becomes intelligible, when we see how it preserves the heritage and is evolved out of the great struggles of the past. Moreover, facts of the Divine life, great revivals, vast expansions, missionary enterprises, love to man as man and for Christ's sake, demand their place in our final generalizations, in our systematic theology.

III. Now, not to delay over illustrations of a tendency which sets at nought any application of scientific method to the study of theology and advises young men to discard creed and repudiate the results of a millennium of ever fresh and noble evolutions of Divine truth, let me remind you that, —There is a *third* method of singular value—viz. the practical and *homiletic* way of handling the whole question, not, however, by ignoring Biblical or systematic theology, but by discerning the relations it sustains to practical religious life. Have patience with all honest endeavour to set forth the fulness of a constructive theology, if for no other reason than for this, that no great doctrine of Incarnation or Atonement, of Sin or Forgiveness, of Grace or Peace has ever prevailed in the Church which did not have at a specified period a direct bearing on Christian life and conduct. Verily, the *life* itself has been the phenomenon which needed interpretation. Theology has not created the life

of God in the soul. But the life has preceded and necessitated the theology.

My brethren, it is clearly your duty and function to discern the *preachable* aspects of theology, the best methods of bringing the deepest conclusions and the most stupendous facts of the Divine revelation to bear directly upon the actual life of to-day, to send its solar beam—not the rushlight of a solitary text—right athwart the crossing lights of clashing interest and of obvious duty.

There is a study essential to the practical physician which is called *clinical medicine*. The young practitioner is brought into direct contact with disease and injury of every kind, and learns to apply all his knowledge to the remedying of the special evil before him. So, likewise, there is a *clinical theology*, where the nature and complications of sin are studied in their most practical and terrible realities, where the young preacher learns to discern what is due to the race and birth-stain, to inherited disease or habit, and what is due to society, to the habits, age, or sex, of the class to which the sinner belongs, what is also due to the wilful disobedience of the sufferer, or to his wretched indifference to the putrescent evil by which multitudes are environed and consumed. There is a clinical theology which will put into immediate application (for it is a life or death matter) all that you know and feel of the great remedial and renewing truth of the Gospel. A preacher who does not know or feel the evil he has to combat, who does not by sympathy suffer the chronic as well as the fierce and spasmodic

outbreaks of the malady of sin, and who has no faith in the 'Word of the Cross,' no sense of the presence of the Great Physician and Giver of Life, should pause until he does know and feel these things. Faith in Christ is life renewed and life eternal; your great function is to produce the faith which heals and refreshes and emancipates, which draws back the veil from dying eyes, which overcomes and opens the kingdom of heaven to all believers. Few indeed are the portions of theological science—Biblical, dogmatic, or historical—which you will not find available; just as in walking the wards of a hospital there are few things the student does not need to fetch from his previous studies and apply to the case of sorrow, pain, and perhaps hypocrisy, before him, so there are few elements of theological science for which the young pastor may not feel grateful in the first year of his active duties. Practical or homiletic treatment of theology will demand serious study and hard work. Every department of this great theme will be put to healthy tests when we bring what we intellectually know, not always in Biblical form, and certainly not in theological phrase, to bear upon the sins, frivolities, death-bed agonies, weaknesses, and prejudices of those to whom we offer our Gospel. Beware of mere reciting and firing off of theological recipes, beware of perverse exegesis, or the unworthy habit of putting your own whim or conceit into the lips of the apostles, or of the Lord Himself. In a hurry for texts beware lest you twist the words of Scripture, and jeopardize the welfare of men.

Now a college which does not strive after learning and power and augmented insight, and thus seek for energy to do God's work, loses its very right to live. Whatever may be your present powers or acquisitions, take for granted they need doubling. Whatever tact or wisdom and ingenuity you may have acquired, believe me such faculty needs to be intensified.

How is it that there are so many empty churches and listless audiences? Is it not partly because the direct application of the great realities, revelations, remedies of the Gospel to the positive needs of men are ignored? Have the voices of the evangelistic symbols of *Lion*, *Ox*, *Eagle*, and *Man* been transformed into the murmurs of the ring-dove or the grumble of the corncrake? Are we ashamed of the earnestness of our fathers? Are we too much occupied with ourselves to yearn for the saving of men? We must have something to say, and both mouth and wisdom to say it. We need more of purpose, of homiletic motive, of deep conviction of the truth, of personal indwelling of the Holy Spirit, and deep-breathed yearning not to *please*, but to *save* men, with strenuous desire to put it into the best and most effective form, in order to touch the kind of men and women, the cure of whose souls is laid upon us.

The three things we urge are conviction, emotion, animation. Once more this view of your work will, perhaps, do more than anything else to impress upon you all that the true work of the college is in its class-rooms and in its studies. Should the high ideal of work be lowered, should

serious study, painstaking, engrossing, enthusiastic study be *neglected*, either for social, for entertaining, for even evangelistic occupations, everything will suffer. The hardest toil you can give to every part of your preparation will become a sacramental privilege, and even in what may seem to be a secular duty you will be surprised by the presence of your Lord.

Let your work be done with the spirit of military loyalty, blended with fine initiative. The story of General Marbot's reminiscences of his doings as an aide-de-camp of the great Marshals of France, and of Napoleon himself, stirs the modern reader like the sound of the war-trumpet. Verily the rushing of this young soldier on errands of daring and peril and astounding difficulty, at the faintest indication of the commander's will, shows what is possible to our feeble powers when we know what the Captain of our salvation would have us compass for His kingdom, in His name, and for His sake. Train your will for study, sacrifice, service, and let it assume despotic authority over your thoughts, compelling yourself to attend to the matter in hand. I will not presume to go into detail, but I venture to call you by the Divine sorrows of your dying Lord to give yourselves afresh to work which would never have been dreamed of if He had not suffered with infinite passion the just for the unjust, that He might reconcile God and man, reveal the Father, and impart the spirit of heaven to the children of earth. He has sent you here, not to do your own whim, but to do His will. You have come here to learn the noblest and truest things

that are thought about Him, His salvation and His kingdom. We do not set before you a series of tasks which are irksome and arbitrary, but the kind of service claimed by a lover's behest, by a mother's dying sigh, and by a father's confidence and love. Take up your love-tasks anew for the Lord's sake, and the love-guerdons will await you. Faithful in a few things, you will become rulers over many things, and will enter the joy of your Lord!

VIII.

‘TAKING HOLD OF GOD.’¹

IN entering once more on our common enterprise we cast ourselves on the mercy, and entrust ourselves to the grace and power of our Lord Jesus Christ. The strongest men, the wisest, the most adroit, the most cultivated, the most abundant in labour, the most consciously spiritual, know that they need the constant supply of heavenly strength, the more than electric current of Divine life, proceeding from, returning to, the central perpetual Source of all blessedness. During its progress thence and thither, from and to the Life-centre, the *heart* of the universe, the power of God energizes in His people. *They* are truly alive and serviceable only when they allow the heavenly force to act unimpeded, unresisted within them. Those who have entirely surrendered themselves to God are those alone who *live* to the full. Though they are filled with *life*, they are acutely aware that they have *no* life in themselves. To the Son, the Father hath given to have life in Himself, but to all others to have life by vital connection with Him. Without Him even apostles can do nothing.

¹ An Address delivered to the students of Cheshunt College at the opening of a session.

Separated from the Source of life, they bear no spiritual fruit, and if cast forth as branches they wither, and are burned up.

If this be a truism of Scripture, a commonplace of Christianity, and is the prime fact knowable with reference to the experience of the greatest of the saints, divines, missionaries, heroes, witnesses of the faith, then some very obvious conclusions follow:—

I. That which is true of the greatest, noblest, and most distinguished of the servants of God, is *à fortiori* pre-eminently true of the feeble, the inexperienced, the beginner in the Christian battle with world, flesh, and devil. Young David may slay Goliath with the sling and stone, but apart from the Divine strength in which he ran to the conflict he would infallibly have been food for beasts of the field and fowls of the air. The weak things of the world never overcame the strong *by* their weakness; never did foolish things in virtue of their folly convince or master the wise. The Divine energy working through the channel of our faith, notwithstanding our natural incapacity, may overcome the world. Faith which lays hold of God may win great victories. God's thoughts on the lips of a little child may verily pierce and shatter the tempered armour of unbelief; may search out the hidden weaknesses of the strongest, but no thanks to the smallness or insignificance *per se* of the method in which the words of God are uttered.

The young recruit or sailor, the tyro in some great art, the little child in a beleaguered city, may sometimes do wonders by utilizing the providence of God, by allowing Divine power to operate through

them, unchecked by perilous half-knowledge ; but such facts prove incontestably that after all it was not their weakness, but God’s power—not their ignorance, but God’s prescience and purpose, which wrought the predestined result. Probably the reason why the feeble sometimes become as David, and David as an angel of the Lord, why the lame sometimes take the prey, and the publicans and harlots, and the seed of evil-doers, enter the kingdom of heaven before the Scribes and Pharisees, is because they know their inherent helplessness, and offer no resistance to the mighty forces of the Spirit of God. They know that they are miserable, poor, blind, and naked ; they know that in themselves they are ignorant, and see but a little way before them. They have no temptation to substitute their own wisdom, righteousness, or strength for the Almighty’s. No competitors for the kingdom of God are so utterly out of the reckoning as those who are comfortably persuaded that they *enjoy* already what they profess to seek. No diseases are more deadly than those which confound and befool the sufferer into a deceptive security and morbid consciousness of health. None learn so little as those who think they know. Those who are not aware of their ignorance, and indulge in the luxury of ‘seeming wise,’ never apprehend the conditions of knowledge. No students do less than those who fancy they are already furnished, who underrate the complexity of the problem they have to solve, the extent of the ground they ought to traverse. Those who make the most grievous failures are those who are

consciously infallible, from His Holiness at the Vatican down to the youngest of us. How valueless all the machinery of modern education and culture without the backing and infusion of the Divine Spirit! More helpless and worthless than a tangle of telegraph-wires, without any electric force to traverse them, or any mind to read their indications.

Some of you are beginning your *studies*: put yourselves night and day into spiritual contact with the Divine power, which can alone make your pursuit of truth a benefaction to you, or can alone utilize your faculties for the dispensation of it to others. You need Divine grace to deal rightly with the elements and factors of human knowledge, as well as with the most complicated and abundant combinations of them.

No study is secular if we are pursuing it with sacred motives, if our aim is pure, and we are seeking truth and knowledge for their own sake and for God's glory. Conversely, no study is sacred, be it that of the flesh, or blood, or Spirit of the blessed Christ, be it concerned with the very arcana of the temple of God, if we approach it selfishly, with a self-seeking, self-indulgent spirit, if we do not sustain a mental attitude towards God at once prayerful, filial, receptive, and obedient. Without this we shall never appropriate His outpoured Spirit. Nay, the so-called 'secular' may become most sacred, and the so-called 'sacred' may become soul-hardening, according to the spirit with which we discharge these duties.

While some are entering college for the first

time, others are drawing to the close of their curriculum. I say, without the slightest fear of contradiction, that this period of your life *may* be a continuous sacrament of Divine giving and human receiving; and you may leave this brotherhood, having had distilled into your soul the most abundant measures of grace, visions of eternal things, apprehensions of the awful and tremendous meaning of the common phrases of our faith or duty, hearing the seven trumpets and seven thunders of the kingdom of God—ablaze, aflame with the baptism of fire; or you may leave it hardly knowing whether there *be* any Holy Ghost, setting your heart on earthly things, human distinctions, self-indulgences. You may leave this place, burning with zeal, charged with your message, filled with the Spirit; or you may shuffle away disposed to preach Christ that yourselves may be glorified, to win souls that you may secure promotion, blending in the most careless tangle ideas and principles that you should carefully discriminate, having forgotten your first love, and having made no deeper acquaintance with the mind and will of God. I am far from saying that you must go out either in one or other of these extreme states, but both are possible; and you will approximate the one or avoid the other, according as this continuous contact with God finds you unsusceptible of, or tenderly alive to, His grace.

Some of you are just commencing your *ministry*—just embarking for distant fields of service in unknown, untried scenes. It is not for him who puts on the armour to boast as one who is laying

down his well-worn arms. Grand old missionaries are gathered to their fathers, and are folded on the bosom of God, after long lives of quiet, patient, heroic endurance. But Moffat never knew, when learning the Sechuana language in hunger and filth, amid the cruelties and degradation of utter barbarism, that he would one day become the tenderly beloved, half-aureoled, venerated saint of his latest days. The old hero begins with the enthusiasm and self-forgetting of the young missionary. His laurels were really won when no approving, sympathetic human eye looked upon his labours; and I dare not doubt that among the unnamed, quickly terminated careers of some whom we have known and loved, there has been the same heroism and saintliness, the same welcome, the same palm, and rest, and crown at last. What has made the difference between the ministry which 'rings the bells of heaven,' and one that ends in self and nothingness and sin? There has been ever flowing into the soul of one the mighty power, the supernatural grace of God; the other has been content with his own power, and has taken no steps to be filled with the Holy Ghost. The victor on the Christian field knows that the battle was the Lord's. The great Christian thinker who feels his way through dark places, and induces the world to follow him, knows that he has but realized a thought of God; the soldier of Christ who has slain with the sword of the Spirit a thousand enemies of the truth, or made whole armies prisoners, enrolling them in the loyal service of the King of kings, knows that by his own

strength he has done none of these things. *A fortiori*, the young soldier, the beginner, the neophyte, the catechumen, must recognize and realize the sense of utter dependence upon the power which worketh in us.

II. Then it becomes of prime importance for us in our studies, in our ministry, in our relation to one another, in all our conduct of life, to receive the Holy Ghost. This is puzzling, but a few propositions are perfectly certain; *e.g.* there is a Divine, inscrutable, unparalleled energy—a force mightier, more universal, more abundant in manifestation, more subtle, more efficacious than solar light or heat, which yet surrounds, invests, interlaces, interpenetrates not only all things, but all souls. It is a central force, ever issuing from one personal life-giving human heart like our own. This tremendous force is a fire unquenchable, in which men, churches, nations, worlds, may be, nay, are being burned up, but which can, nevertheless, deal compassionately with the sin of a penitent, dry a mourner’s tear, play gently over an infant’s slumber, like the brooding of a dove. There is no limit of intellectual force, of moral energy, of spiritual enlightenment which a human soul may not receive, if it be brought into true relationship with this central personal force, this Divine Spirit, which rested without measure on Christ, which He breathed into His disciples, which He now sends forth in might upon His Church, which in certain tides of refreshment and invigoration He gives where it is most needed and most entirely appreciated and longed for.

If this be so, you say, how is it that we are not all and always filled with the Holy Spirit? I reply, most certainly every man, every college, every Church, every Christian society, is immersed in this fire; the oxygen of the atmosphere is either our life or our death. Let us cease to inhale it, fail to assimilate and transform it into our life, and it burns us up, it transforms us to dust and ashes. So let us cease to realize, accept, admit, appropriate, utilize the Divine energy, let us close our heart to its approach, and shut our eyes, ears, touch, taste, to its gracious ministry, then our power to touch, see, taste and handle is itself consumed. Men can and do resist the Holy Spirit. Men can and do quench the Holy Spirit. Men can and do grieve and wound the Holy Spirit. A trifling circumstance, a foolish act, may blind our eyes. Should this calamity befall us, what can the sunbeam, with all its pomp and exhaustless inconceivable affluence do for us? Alas! it is possible for men, by thoughtlessness, by in chastities, by impurities, by habits of unbelief, by wayward taking of their own course, to close the access of the Holy Spirit to their hearts. But we could more easily see without light than live divinely without the Divine Spirit.

We must be upon our guard against everything, every habit, every kind of converse, every class of motive, every species of occupation or pleasure which will arrest the continuous inflow of the Holy Spirit into us. Doubtless the high and sovereign pleasure of God is the sole and ultimate explanation of the extraordinary diversities of sacred gifts, the enormous fortitude of one saint, the triumphant

patience of another, the prophetic vision of a third. We must sound the very depths of God to know how, wherein, why St. John differed from St. Paul, and found such diverse work to do. We cannot pretend to explain the full tides of Divine refreshment which have characterized special seasons in the history of the Church, special spots and parterres in the great garden of the Lord, certain lives that have been so rich in spiritual energy that it has seemed impossible to touch even the hem of their garment without receiving an electric thrill. The same selective grace has characterized all Divine order for the government and education of the world. The mental calibre and moral force and spiritual compass of such men as Plato, Augustine, Michael Angelo, Bernard, Luther, Wesley, Newton, Shakespeare, are not to be accounted for by their circumstances, nor credited to their individual merit. They were made mighty, and the peculiarities of their influence upon mankind are due to God's inscrutable purpose. Who are we that we should criticize or rebel at the unmerited grace of God to any man? But, on the other hand, there are no limits set to the progress that any man may make in any department of intellectual or moral efficiency, by using the power he does possess, and by voluntarily concentrating his energy, by willingly receiving the Spirit of truth. There are no limits to the degradation, inanity and confusion to which any man may sink who utterly refuses to learn, who sacrifices opportunity, who invents the relative value of things, who allows the flesh to triumph over the spirit.

So in like manner, while we cannot impugn the Divine justice in view of the great selections of His grace, nor pretend to dispute His goodness because some lives, some times and seasons, some Churches, are so much more richly favoured than are our own, we are morally certain that we may individually arrest the play of the divinest influence, we may shut off by prayerlessness, frivolity, selfishness, self-consideration or self-indulgence, the finer and more elevating powers of truth ; we may, by nursing pride, make it impossible to receive the spirit of meekness ; we may, by perhaps unnoticed inveracities, blind our spirit-eye to Eternal truth and Divine promise ; we may, by the disposition to rebel against God's providence, at length lose all peace ; by never using faculties of service, we may suffer from their utter paralysis ; we may, having preached to others, become castaways. Our spiritual faculties altogether may become, by worldliness of temper and disuse, practically dormant, if not actually dead. And all this will be our own fault, and cannot be charged to the capriciousness of Divine grace. On the other hand, there are practically unlimited measures of grace already within the reach of the humblest, of the feeblest, of the little child.

I take it, you have come hither not only to be guided in your studies and aided in your difficulties, not only to put yourselves in those grooves of thought along which experience shows you can make the most sure and rapid progress, not only to acquire some faculties and develop others, not only to do some practical work in the Lord's

vineyard, but to come into unrestricted and avowed contact with the awful, gentle Holy Spirit. In His gifts are wisdom and knowledge, tongues and the interpretation of tongues, power to heal and help, to counsel and befriend others. He only knows entirely the things of Christ, and can show them to you. The natural man, the psychical man, the carnal mind, cannot see the wondrous Person of the Lord. By the Spirit of God you may and will understand the blood of Christ, and its unique power to cleanse away sin. By the Holy Ghost you will call Jesus ‘Lord!’ but that means unreserved submission to His mastery in little things as well as great ones. Windows will thus be opened for you into heaven, and great revelations will be made. The Spirit of God will teach you the things which the eyes of reason cannot see and heart of man cannot understand. You are here by this same experience to touch and handle that which is eternal; to feed on the hidden manna, on the fruit of the tree of life; to believe in the love which God hath to you; to bear the witness of the Spirit that you are children of God: and (let appearances be what they may, and past failures only too conspicuous, and human philosophy tend either to befog your vision or to drive God out of your heart, as it has endeavoured to drive Him out of the universe of things) yet you are here to receive the invincible assurance of an unutterable, abounding, eternal, righteous love; to see the truth of it, not in the favour of a nebulous, shapeless, bare possibility of good, but in ‘words of eternal life,’ which flash new meanings, thunder their reality

into your soul. You are here to respond to this love with a self-devotion that carries you through difficulty, and will consecrate all your work.

Dear brethren, I am not speaking of the vision of the Holy Grail, concerning which even the mightiest and noblest of the Table Round found Arthur's word too true, and at the moment of their highest hopes found themselves 'alone, and in a land of sand and thorns, and thirsty unto death;' but I am speaking of that which a multitude whom no man can number have seen, known, tasted of the Word of life. You may have this experience, obtain this knowledge, this quickening, as little children have done, as true and humble souls have done, in every place and time since Christ our Lord was here; you may see the Lord amid daily duties, on the dusty highway, in both passive and active sacrifices, as well as when striving after some ecstatic rapture. It is absolutely true, that which Jesus said: 'He that keepeth My commandments, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and manifest Myself to him; nay, my Father will love him, and We will come unto him, and make Our abode with him.' The fulfilment of this promise, the solution of this mystery, is the coming of the Comforter.

IX.

IDEALS AND GRACE.¹

WE who are the messengers of God, stewards of the message and mysteries, and upon whom is laid the tremendous responsibility of awakening dormant faith, of quieting bewildered conscience, of soothing broken hearts, of helping men to die, and, what is more difficult, to live ; we who have to deal with little children and to feed the 'little sheep' of the flock, we who know our ignorance and our helplessness and lack of inner harmony with the slowly evolving purposes of the living God concerning the world, we who are often startled with our sickening insincerity and our mixture of motive in doing our Father's will, need almost more than any other creatures to get near to the Eternal, to come into close quarters with God Himself. We have to speak of Him ; we must therefore know Him for ourselves, we must be sure not only of His Being, but of His character, must achieve this highest end of all philosophy, and find that He recognizes us, forgives our sins, 'considers our meditation,' lays His hand upon us, tells us His secret, interprets to us His Providence, sends us on our mission, and permits us to enter

¹ Delivered as a Devotional Address at the Mansfield Summer School of Theology, 1894.

into His great redeeming purpose towards the whole world.

There are, however, certain stages of mental and spiritual progress which we have to take one by one, and which we must follow frequently, if we would renew the strength of our best convictions and enter into the joy of our Lord.

We must pray—we must lift our hearts to God Himself, who though within us and around us, and above all worlds, is yet waiting for our cry. It is not so easy for us in the present crisis of thought to pray, to speak right to the heart of God, as it has been in many previous phases of Christian experience, but there are words of prayer which, though we cannot pretend fully to interpret them, may be allowed to steal into our hearts and be transferred into our own experience, *e.g.* Ps. xliii. 3, 4: ‘O send out Thy light and Thy truth: let them lead me; let them bring me unto Thy holy hill, and to Thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise Thee, O God my God!’

In this prayer these steps up the ladder emerge out of the mist. In these magical words we discern ‘altar-stairs which slope through darkness up to God.’ They correspond with many an equivalent uplifting of the soul recorded in the holy oracles, such as, ‘God who commandeth the light out of darkness hath shone into our hearts to give us the illumination of the light of the knowledge of the glory of God in the face of Jesus Christ.’

Verily we yearn continually for light. We can understand in these days the dying cry of Goethe for 'more light'; but as Christian men we crave the all-revealing light—the supernal light which makes us sure of our position and our pathway. We supplicate the 'Kindly Light,' the Divinely-given illumination, which convinces our whole nature of the favour of God. We need a Divine bestowment, unearned, undeserved, unbought, perfectly sufficing, flowing exhaustlessly and eternally from the heart of God. We are often weary with our search for light. Human love, the accumulated wisdom of the ages, cheer us as we wait in the valley of the shadow for the morning to be spread on the mountains. We know what it is to cry with bursting heart, 'O send forth Thy light.'

Then, further, seeing that both mind and spirit are confused on account of the discordant voices which say, 'Here is the way, or there,' we are driven also to ask, with passionate eagerness, for God's *truth* about things, *His* judgment and view of the world, *His* word about the life that now is and that will be for ever and ever even with us; and so we take up and make our very own this same cry, 'Send out Thy truth.' 'God's thought' is our most conclusive definition of 'truth,' expresses the absolute truth. God's thought can satisfy the hunger of our pilgrim souls, as they press on to the city of God. Send forth, we cry aloud, these angels of Thy presence, 'Thy light and Thy truth.' Nor is it enough that they should simply come our way, that we should mark their station, and know that God has thoughts about us,

and a good will towards us. The Bible and the Church, the home and the kingdom, have taught us this much. What we yearn after is a higher stage of communion and a deeper understanding of reality. '*Let them lead us.*' Let heaven's *light* and God's *truth* lead us! In other words, 'let these blessed visions of the Highest show us the way we should take, inspire our enthusiasm, excite our admiration, satisfy our intelligence, make perfect our definitions. May they present themselves as lofty ideals of a new science, and a satisfying interpretation of all things visible and invisible!' But, alas! *ideals* have been flashing before our troubled gaze generation after generation. From 'the glory of Buddha' in the Himalayan hills it is a long cry to poor Heine, love-sick, lying in despairing sobs and tears at the feet of the Venus of Milo. Ideals have not been quite useless to Confucianist or Mohammedan, to mediæval mystic, or modern agnostic; but they have not done much to help us. They lead, it is true. But suppose we do not wish or care to follow. How to perform that which is good, we wot not. Unquestionably we need and, as Christian men, we seek, something more than ideals, even though they be as lovely, as overpowering, as the vivid portraiture of the Perfect Life. The interior mischief and misery of the *will* must be exorcised, or we shall die of the dazzling light, shall be confounded with the revelation of the truth of God. 'O Angels of the Presence, not only come forward and show us the way, but *bring* us, for ye can. Our prayer is, "Exert such

power over us that we shall most certainly follow your leading.”’ Our Father, we cry to Thee that Thou wouldest throw the chains of Thy grace around the waywardness of our freedom, and compel us to follow the glorious vision, and yield our very selves to Thee. If Thou lead and bring us, then we will go—freely, spontaneously follow whithersoever Thou wouldest point us. And whither? To the *holy hill and the tabernacles of God*, to the place of highest manifestation.

There are stages and degrees, ‘altar stairs,’ even here, and we discern the wide places of the Divine kingdom, and the inner and secret pavilions of the Divine love and fellowship. ‘The holy hill’ embraces the conspicuous fact of the kingdom, the laws which reveal the wide methods of God’s wisdom and goodness, the universal aspects of His rule, and of His righteous mercy; but in His ‘tabernacle,’ in His incarnate love, in the humanly expressed image of His glory, we find the possibility, nay, the reality of mutual recognition of a sure rest and a perfect peace. Oh, that the light and truth of God may not only lead us, but *bring* us there! We are naturally seeking what we call the ‘throne of grace’ and the ‘house of God.’ We will go under these Divine drawings, even to His *seat*. We *must* get verily into contact with God, and know it.

Neither gorgeousness of shrine, nor splendour of ritual, nor entrancing music, on the one hand; nor the extremity of humbleness, nor the extravagance of simplicity, nor the groan of discordant and despairing self-abasement, will be the passages

and corridors which lead us and bring us to the holy hill and the tabernacle. There are special places and sacred epochs where the highest manifestations have been made to our race. God has educated mankind by great events in its history, by mighty and wise and holy men. There is the 'holy hill' of light and peace and grand endeavour, and there is the tabernacle where the most glorious revelation has broken upon the eyes of your heart. 'I heard a voice saying, Behold, the tabernacle of God is with men.'

We shall *know* the fact when we come near our Lord. The full expression of His light and truth will satisfy us. The prayers and seeking of a lifetime will be fulfilled.

But now, what was and is the central place of access? Where did the old saints find Him? Where can we find the living God at His highest and best? Is it not at the altar? *Bring* me to the holy hill, and to the tabernacle within it, and then I *will* go, then I *must* go, to the *altar*, *i.e.* to the place of sacrifice, of burnt offering, of self-surrender, of full communion with the living God. The altar of God is for us the great event in the history of the world, where the eternal harmony of an infinite righteousness and an absolute love received a perfect revelation, where what God in the fulness of His Being must have always been, and must for ever be, dawned upon the prepared intelligence and the broken heart of the world. We do not gather to the altar merely for the purpose of making our own submission, or offering up ourselves in sacrifice, or abandoning our own

will to the supreme will, and thus losing ourselves in Him. It is God's own altar, Gethsemane and Calvary, where we for the first time understand the mystery of these duties, where the motive becomes strong enough to carry us through with them, where our selfishness and pride are done to death, where we are crucified with Him to the world, and the world is crucified to us.

Let Thy light and truth lead us and bring us to the very centre of the Divine and incarnate love. Our passion is to be *constrained* by this supreme inducement, and to judge that if One died for all, then all died, and that they which live should live no longer to themselves, but to Him who died for them and rose again. Do what Thou wilt, but compel us to understand Thee. This is the meaning of all our striving, of all our research, of our secret anguish, our burst of gladness, when some real light breaks; let us know where we may find Thee, and we then come nigh even unto Thy seat, to the centre of Thy throne, to the unspeakable glory, and to the perfect peace.

The old psalm shows us how near the altar of God is to the object of all our search, and by *it* 'we have access by one Spirit unto the Father.' A veritable approach to the altar of the cross, to that observatory of the universe, to that central crisis of all history, to that consummate revelation of the Eternal Father, assures us as no other revelation does of the nature of God. We reach there 'our God, and find our most exceeding joy.' Along these lines of revelation, from the beginning until now, the Almighty and Eternal One has been the

joy of those who have learned His secret, and understood what He has meant to man: God Himself a most exceeding joy—a joy that has transcended all the pleasures of sense, all the rapture of every other discovery, all the exhilaration of youth, love and victory, all the mellowness of age. Take all the joys of all the spheres, and multiply these through endless years, and this vision of God transcends them all. ‘Exceeding joy,’ or as another of these sacred psalms puts it, ‘In Thy presence is fulness of joy.’ The entire capacity of our nature for blessedness is filled to the full. Whatever be the weakness of our mind, and the bitterness of our grief, this fulness satisfies, compensates, and completes. ‘I shall be satisfied,’ sang another of these holy seers. God is the most exceeding joy. Such a God as ours exalts the triumph of our soul. We joy in God through our Lord Jesus Christ, through whom we have received the reconciliation. But there is much to be done with such a joy as this. We cannot keep it to ourselves—and so ‘upon the harp will I praise Thee, O God my God.’ Our common words are all too feeble for our necessities; our commonplace speech is not strong enough nor symbolic enough to give utterance to the joy which has overspread our life. We must strike the chords of our harp; we must call in the power of holy music, with its sacramental force, to set forth what God *our* God is to our soul.

The service of song in the house of the Lord proves on the grandest scale that the joy of the Lord is too great for words.

None need so deeply to come into close contact with God, into clear consciousness of His goodness and justice, His majesty and His mercy, as those of us who are called upon to deal with men in the present whirlwind of conflicting thought. Let there be no falsetto notes of confidence in that which we hope may emerge out of the loud contradictions which we cannot solve. We may prophesy, call spirits from the deep, threaten opponents with confusion, and nevertheless be far from peace. We need an overwhelming joy in God, and a harp on whose chords we may smite with all our might. We must *find* the words of the Lord and eat them. They must become a part of our very life, must enter into our rational, emotional, imaginative processes. We must so drink the water of life and eat of the bread of life as that we become one with it, and then there will flow forth from us rivers of living water.

Peace in believing means, as it has always done, the equilibration of opposing forces. At this moment, as at many previous epochs in the history of the Kingdom of God, the contending energies are not exactly face to face. They work at obtuse angles with each other. Until they are approximately adjusted there is no calm, but wild tumultuous motion. Against our haunting fear, we must cherish an equal hope. To our sense of utter insufficiency must be borne the whisper of *grace* equal to our need. In the very throes of shipwreck will break forth the harbour light, and on the harp will we praise Thee, O God our God.

X.

THE STRENGTH OF YOUNG MEN.¹

I WRITE unto you, young men, because ye are strong,' said the venerable apostle of love. The old man thought tenderly of the little children of the light, and would draw them by gentle cords of love and bands of fatherly care, to accept the new commandment as their law of life. The children of the Kingdom had learned the secret, that sin was forgiven them for the sake of the King of love. They were entering on a rich inheritance. He would preoccupy their minds with heavenly passions, and stir these little ones by larger visions of the Father's heart. The old apostle looked also familiarly and confidently into the face of the 'Fathers' of the faith, *i.e.* on those who like himself had handled and seen the Lord. They had 'known Him who was from the beginning,' they had caught the infinite significance of the sayings of 'the Word made flesh,' and had beheld His glory. These elders exchanged often their mystic and unique experiences. What light broke through those aged eyes when they spake one to another! Those who 'knew Him who was from the beginning' might be supposed to croon together thus, 'We saw Him

¹ Addressed to a young men's Mutual Improvement Society at Cheshunt.

cross the Olivet and weep over Jerusalem. We waved our palm branches on that great day. We shouted "Hosanna" as He entered Jerusalem. We did not hold our peace. We knew then, and have known ever since, in all our ways of suffering, of persecution, of tottering, vanishing, and dying on the high road of this life, that let the world do its worst with us, "GOD IS LOVE." 'The world passeth away and the lust thereof, but he that doeth the will of God abideth for ever.' The sight of old Moffat grasping, clasping the venerable Murray's hands in the Mission House, where they two met after half a century of separation, was inexpressibly beautiful, for these veterans, almost in the same breath, exclaimed, 'Man, I have been looking for ye and praying for ye fifty long years.' And when the aged Apostle John, with the snows of nearly one hundred winters showered upon him, greeted the fathers and elders of the Church with these patriarchal words, and bade them love on with augmented fervour till the end should come, a picture broke through the lines of the last page of Divine Revelation which proves a new evidence of eternal things. But the old man turns with almost pathetic sigh to the young men at his side; he recalls for a moment the hour when life was strong in him, when with fleet step he could outrun Simon, when with keen eye of recognition he could forestall the rest with the cry of enraptured surprise, 'It is the Lord,' when his eagerness was as great as his loyalty, and he would, if not rebuked, have called down fire on inhospitable and ungrateful Samaritans; when he was conscious of a force

which could beard old Annas upon the judgment seat, when he could endure the burden of life painlessly, and pursue his high calling with persistence, when his courage was as great as his danger, and his flesh did not shrink from any test. So he added, 'I write unto you, young men, because ye are strong.' Even the conditions of strength have their temptations, as witness our great poet's conception of St. John. Browning makes him say—

'They who have flesh, a veil of youth and strength
About each spirit, that needs but bide its time,
Living and learning still, as years assist
Which wear the thickness thin, and let man see
With me, who hardly am withheld at all,
But, shudderingly, scarce a shred between,
Lie bare to the universal prick of light.'

The apostle of love yearns over these strong young men, so that they who have overcome the wicked one might be strong in the victories of love, as well as in those of force, and reminds them of that alone which can overmaster the lust of the flesh, the lust of the eye, and the pride of life.

'The glory of young men is their strength.' The boy looks forward with a throb of excitement to the hour when he, too, may wear the garb, use the tools, enter on the pursuits, enjoy the independence, do the doughty deeds, wield the capacities, be endued with the authority of the youth. Every lad who is worth his salt desires the strength of fuller years, the sphere of influence, the consciousness of life, the power to protect the weak, to serve the greater, and to take his place in the front of the battle of life. Fathers

even, 'with bated breath and whispered humbleness,' address the strong youth who has begun to think and speak for himself. Middle age is wise if it reckons fairly upon the incommensurable and unknown element which breaks on the world through the mind and heart of a strong young man.

Mothers lean on the arm of their firstborn son with a half-concealed but conscious pride. Sisters admire and almost worship the bursting flower of their elder brother's strength. It is the time of times, when the world seems to lie at the young man's feet, and to be mastered by him ; when the black curtain has not yet fallen, when the mirage still glitters, when the illusion has not vanished.

The exhilaration of early days, the spread of their prospect, the possibilities of youth, are so splendid, that mellow age, notwithstanding all its occasional cynicism and fancied peace and quiet methods, often candidly confesses that it would part with its tuft of feathers and all its palms of victory to repossess them, if it were only for one short day.

I, too, would write to young men because they are strong. There is in this strength the potency of all the future of the world and of the Church. The hope of humanity, both in the natural and supernatural order, turns largely upon the quality of this strength, and the application made of it.

This hope of the world must not be confounded with mere *muscle*. The youth who has no other powers than those of carrying a great burden, of running a hot race, of fighting a big battle, of

doggedly climbing a high mountain, counts for something, but not much. This is only one of the raw materials of strength, just as toughness or hardness of metal or the expansiveness of vapour are among the conditions of a steam-engine. Strength without wisdom, skill, or self-repression, strength devoted to an unworthy or an insufficient end, scarcely deserves its name.

Again, strength must not be confounded with the proverbial infallibility of youth. The entire confidence with which half-instructed minds waive away all difficulties and solve all mysteries, and see clearly through stone walls, and dismiss all croakers to the stagnant pools, and press for some immediate fulfilment of their hastily seized plan, is not strength, but weakness. Those who can only see one side of a question may seem strong in comparison with the more experienced heads which can estimate both sides, and can perceive that the plan or purpose before them is merely a return to some tried and exploded fancy of the past. But strength is not ignorant eagerness. The young men who are strong are penetrating in vision, as well as sanguine of their own persistence.

Once more, strength is sometimes confounded with insensibility, which is due to imperfect appreciation of reality and a feeble imagination. That is a sham strength which is only sustained by obstinacy and bravado and by running headlong risks, and which only succeeds by a fluke, *i.e.* by some quite fortuitous and unforeseen circumstances, and falsely glories in it as the result of prevision.

Wherefore, laying aside all mere muscle, ludicrous

self-consciousness, dullness of perception, uncharitable sense of superior wisdom, and the obstinacy of simulated virtue, let us clearly seize, if possible, and utilize that strength of the young which is their glory and the master power of the world.

Verily the world is always young; the fresh influx of life is more potent than the tottering, vanishing force which is always disappearing, and (except in the case of a few phenomenal minds who retain their youthfulness) leaves no obvious trace behind it. Doubtless, advanced middle age can never inwardly rejoice in the characteristic of a generation to which it only half belongs, and as a matter of fact regards young men of its own day as rather an undesirable class to whom to entrust the business, the politics, the pleasures, the opinions, the philosophy of the world! But in spite of this suppressed but pious opinion, how fast the young men take the helm, advance to the front, and themselves fall into the rear! The world and the Church, whatever we may think, are always young, and seeing the rapidity of thought, the diffusion of ideas, and the affluence of discovery in all departments of inquiry, the world and the Church are younger now than they ever were before. Young men must by the nature of the case become more and more the master power of the world, whether the fathers like it or not.

(a) The strength which the world and the Church yearn for is the youthful (*virtus*) courage which has won so many battles for the right, which saved Israel from Philistine or Midianite in the hour of extreme peril, which with loyalty and obedience

arrested the advance of the Persian phalanx at Thermopylæ, and the Russian hosts at Inkermann and Balaclava, which when a great end or lofty ideal has dawned like awful sunrise on the soul, counts all things but loss in comparison of its triumph. My beloved young men, you on whom the ends of the world have come, let me implore you to cherish a purpose in life greater than yourselves, and in comparison of which your own honour, happiness, and existence even, are utterly subordinate. There is no real joy or inspiration or peace for you until you are thus lifted to where your energy can be fully tested, concentrated on a great end and put to supreme proof. What purpose, what regal motive, what consuming life-principle can compare with this suggestion of the greatest of the chosen three—‘the word of God abideth in you’! Let the contents of the supreme revelation of the Divine Reality, of the holiness and love, the majesty and mercy of God abide in you, and supply you with a master motive, a passion to make it known. How glorious the result, when the strength of the young man is spent in glorifying the Word of God! The young man David, in the strength of the word of the living God, routed the hosts of the Philistines.

The young man Paul, because he was invincibly convinced of the stupendous fact that the crucified Jesus was the Lord of all, shattered the shields of ancient superstition and hoary exclusiveness, and became the teacher of the Western world. True, in later days, he fell under the headsman’s axe, but he never faltered through his brave life,

nor counted it dear to him, that he might bear his testimony to the Word of God, abiding, burning in him like a fire. The young bishop Athanasius braved the courtly prelates and crowned kings of the world, and through a lifelong martyrdom maintained the word which had been flashed in blazing light upon his inmost conscience. The youthful Luther burned the bull of Pope Leo X. in the market-place of Wittenberg. The youthful Melancthon and Calvin wrote the immortal treatises which gave the intellectual basis of the Reformation. The glory of young men is their strength to do battle for a cause larger than themselves, and dearer to themselves than life.

(b) Another noble feature of the young man's strength is in his *power to endure* hardness, from which often the older man shrinks baffled. He can maintain the fight with peril, with evil, with adverse circumstance, with devils at bay, when the father in Israel succumbs. The young man can afford to wait at his post of duty, like the sentinel who has the fate of an army in his hands, or like the sea-pilot in a storm, or the lighthouse-man with the fleets of the Channel at his mercy. In quieter scenes, the young man can patiently wait for his own pleasure, while his parents need his strong arm to support them. He can patiently and heroically wait for the morning to break over the darkness of the cannibal hordes of the New Hebrides. He can endure as seeing Him who is invisible. Before evil habits have forged chains of iron around his limbs, he has the grand capacity to say 'No' to the temptations of a pleasure-seeking

world. We older men shudder when we think of the temptations crowding about our young men to yield to lusts of the flesh, lusts of the eye, attractions of the wine-cup, of the theatre, of the gaming-table, of the race-course ; but the one consolation is, that they have to face these evils when they have the God-given energy to resist them, when if, moreover, the word of the Lord abideth in them, they have a counter-attraction greater than the world. The Lord said, ' I, if I be lifted up, will draw all men to Me '—and He knew what the spell of the prince of this world is. The cross of Christ wields a mightier magic than all the fascinations of the world can exert.

The direction of physical force, of stored energy, by wisdom and skill is the wonder of the modern world ; but the *consecration of the young man's strength* by the free reception and indwelling of the mind of Christ is the hope of the Catholic Church of the Living God.

XI.
EFFECTS UPON DIFFERENT PERSONS
OF 'THE VISIONS OF THE
ALMIGHTY.'¹

HOWEVER little some of us know of the experience described in this phrase, we dare not doubt that in all ages of the Church men have gone through this wonderful mental state, have entered into the holy place, have had such a sense of union to God and nearness to Him, that strong and apparently audacious language must be used to express what they have heard, seen, felt, and handled touching the Eternal. We must never forget the dictum of the fourth Evangelist, 'No man hath seen God at any time,' nor that there is a vision reserved for the Only-begotten of the Father, and for Him alone. But this does not exclude the reality of the seraphic vision, even though the face is veiled by the wings that have lifted the spirit into direct presence of the Almighty. St. John's statement, made after he had received the visions of Patmos, is his testimony to the contrast in his mind between the most

¹ An Address at a devotional meeting of the Students of Cheshunt College.

dazzling manifestation which had lighted up his own spirit, and that which was the perpetual experience and sole glory of the only-begotten Son of God.

Nevertheless, we find in Scripture from end to end, and in the records of the Divine life, unique experiences which approach the highest of all. Because a few of the sons of men have in some sense seen God, others have learned patiently to wait for Him, and a multitude that no man can number to praise the Lord in grand anticipation.

The sense of Divine revelation and vision of the Almighty could never have been more vivid than when Job exclaimed, 'I have *heard* of Thee by the hearing of the ear'—I have had second-hand presentments; records have been recited in my ears of how Thou art great and powerful and holy—'but *now mine eye seeth Thee*,' my consciousness and Thine interlock. In like manner visions of surpassing awe passed before the minds of Abraham and Israel, of Moses and Joshua, of Manoah and Elijah, of Isaiah and Jeremiah, of Ezekiel and Daniel, of St. Paul and St. John, which all confirm the weighty words, 'Blessed are the pure in heart, for they shall see God.'

Nor are these visions confined to the great prophets of the Lord, whose imagination was preternaturally stimulated by external events, or by abnormal powers. Unnamed saints have been filled with wisdom by the unveiling to them of the Divine will. Certitude, deep overwhelming persuasion, invincible assent, sublime assurance of the fact, convictions of irresistible might, deeper

than thought, more satisfying than any induction, more certain than any logic, defying contradiction and ruling the whole of life, have been granted to the saints of God. These intense experiences have come in the nights of sorrow, in the storms and stress of battle, in deep darkness, turning it to day, in affliction, and in death itself, triumphing over it, for themselves and others.

These visions of the Almighty, this seeing the invisible, this absolute satisfaction with God, with His essential nature, and with all His thought and with all His behaviour, constitute the life of the true Church, the polished foundations of the temple of God, the strongest reasons why others should cling to the realities of God's eternal and redeeming love. Not every man who has seen the vision of the Almighty can, however, make his brother understand what has happened to him. The direct effect is quite *incommunicable*. He has heard unspeakable words, which he finds it is not lawful or possible to utter. There are no terms in any human language that can convey the thought that masters him. Let him make the attempt to crowd into a 'Hosanna' or compress into an 'Amen' what henceforth he knows; yet no dictionary, no usage of the word, will help a stranger to realize the absolute fulness of meaning which was after a fashion disclosed to him. The indirect effects are various in life and reverence, in courage blended with humility, in holy living and patient waiting, in beautiful example, in grand endeavour.

But, on the other hand, there have been saints

of God who have not only drawn near to their Father, but have been able to set forth their thoughts, to convey to others some fraction of their contents. God is not far from any one of us, for in Him we live and move and have our being. But in the Lord's inscrutable purpose a few of these have had the rare endowment of describing the unseen and the eternal—at least, to such an extent and in such a manner and form that others have caught the idea and emotion. When this has occurred we call the result a REVELATION.

We are linked body, soul, and spirit with other bodies, souls, and spirits. Every human creature is part of a great family, and shares a great inheritance, and only realizes its own maturity in recognizing its dependence. Thousands of intersecting lines of influence affect each one of us which are not present in consciousness, but are immeasurably potent in our life. They have come to us from far-off ages. They drop on us like meteorites, or they are subtle and imperceptible as ether. They touch us in wondrous unknown ways. Now they clash, now they coincide with our own will. Anon they fan our desires into passion; again, they help us to transform ideas into principles and motives. Among the mightiest of these are the indirect effects of 'the visions of the Almighty' granted to, or gained by, a few elect souls. In regions of art and in flashes of intuition, a few supreme teachers, poets, painters, and prophets have moved the human race. So is it especially with the men prepared, educated, sanctified, called by God not only to hear His voice,

and see His face, and know His will, but actually to strike the chords which set up corresponding resonance in other hearts ; and this is what we call INSPIRATION. By the inspiration of the Holy Spirit they have seen, they have believed, and therefore they have spoken. Some may say that these inspired men have been suffering from illusion : that they have confounded their own presentments with ‘visions of the Almighty,’ or the motions of their own imagination with the word of the living God. The history of the religious life of the world, from the beginning until now, turns on the reality of this influence and inspiration, on the ineradicable convictions thus produced. If we could obtain a thorough-going realization of what these elect souls have seen and felt and said, we should have the closer approach to the absolute reality of things.

But the startling fact confronts us that these ‘inspirations’ do not agree with each other. The ‘revelations’ of one seem to clash with those of another. Do not Buddha and Socrates, Abraham and Moses, Joshua and St. John, even when recording cognate experiences, differ as to ultimate facts?

This is to some extent true. But God and the Divine thought about things are of a quite immeasurable magnitude and of an infinite capacity, and no two souls can approach Him so as to be certified of the great reality along precisely the same lines, or with identical foreground or background of vision. One trembling nature may see the glory of His power, another may learn to

apprehend His justice, and another may become persuaded of His love. These presentations, though divergent, may be equally true. They must be combined, to form any adequate conception of His being. The noblest combinations that have been made and put into rational and comprehensible words are what we call THEOLOGY.

Many turn aside with distaste from the bare hypothesis that we must and should defer to conclusions drawn from visions and revelations of the Lord. Such a process is stigmatized as unscientific. Such authority is condemned as unreal. Such results are rejected as unverifiable, and yet the visions of the Almighty are the 'master light of all our seeing.' The closest approach to the truth itself has been realized by those who had no other way open to them to express certitude than to say, 'Thus saith the Lord,' a conclusion, again, which is shared and triumphed in by others. The intuition of the moralist, the sublime guess of the physicist, the speculation of the philosopher, the imagination of the poet, correspond with these convictions, and may help us to understand the irresistible certainty with which the prophet of the Lord delivers his message.

Why should it be supposed irrational or romantic or fanatical that human beings should come into close contact with their Maker? Their entire existence is the expression of the Divine handiwork, even the laws of nature or force, at work in every part of their life and its environment, are simply God's ways of acting and energizing, and the very

laws of thought are His way of carrying forward the mental faculties of those made in His image.

It would be madness to press the analogies too far, but surely we are in God, close to God, living in Him, and He is living in us. What hinders, then, that some should have clearer vision of this Being than others, should enjoy more abundant realization of the perfections and glory of God, and more adequate approach to and contact with the thought of the Eternal? Now, some of these visions are quite incommunicable, as we have seen; others are to some extent communicable to us, and we have been persuaded of their reality, and have embraced them, and we declare plainly that by their aid we seek the face of the Lord. For—

I. The whole of the direct communion with God, all the visions of the Almighty, communicable or not, are alike characterized by this common element: that whether the actual substance of the revelation made to our brother be necessarily or practically withheld from us, either by his lack of power or lack of will to speak adequately of it, yet all is not lost, for such revelations produce an overpowering conviction that certain elect souls have veritably seen God, have actually come into contact with eternal reality. Thus it is a joy to me now that Isaiah and Ezekiel and St. Paul and St. John were witnesses to a reality they could not portray; they did behold the ineffable, they did hear what they could not repeat, they did pass through great waters, and find solid footing. Though the visions of the Almighty righteousness granted to Eastern prophets, to dying martyrs, to

holy men of old, have been locked in their bosoms, or only very partially made known to us, yet there is a prodigious consolation in the fact which they could not conceal, that they, at least, saw God, heard His voice, knew the reality that is behind the veil of the senses and beyond the confines of time. Thus many a scoffer and unbeliever, when he has listened to the voice of prayer and witnessed the reality of direct communion with God, has been convinced in spite of himself that there is such a reality as God, that there is a veritable experience which can have no other name than communion with Him. This is a great step in advance. The stranger cannot intermeddle with that joy; the phlegmatic worldling may depreciate the validity of its source, and declare it to be beyond verification; but all the while he is compelled to feel that there is a reality which he cannot as yet share, nor can he measure its magnitude and importance. Moreover, the facts of religious experience of this or the like kind are among the most certain of all so-called *facta*—*i.e.* of all things actually wrought out in our humanity. No proceeding could be less scientific than the ruthless scepticism which refuses all credit to the wide spread of a certitude which cannot be demonstrated, or even put into words, or made obvious to the senses, or be logically established.

II. But we observe, further, that there are many direct ways in which much of the Divine thought does shape itself into human thoughts, and does find expression in human speech. 'The Word made flesh' is the highest type of such communi-

cations. He who took our nature for the very sake of looking out with human mind through human eyes on earthly sorrow and temptation, mystery, agony, and death, has so spoken with us as to convince us that whosoever has seen *Him* has seen THE FATHER. Even the world admits, in the main, that the deepest truths about God are breathing in the words of the Lord Jesus. Again, those who have gone to Christ for these revelations of the Father do in their degree, by the sympathy they cherish with the needs and peril of men, and by their knowledge of their Lord, make known the Father. 'As the Father has sent Me, so have I sent you,' said Jesus to His disciples. He who dwelt from eternity in the bosom of the Father has permitted His Well-beloved to lay their heads on His bosom, and so to comprehend *Him* as to make the Father known to men. So it comes to pass that the knowledge of Christ, and the possession of His mind, becomes a ceaseless propaganda of the nature of the Father's heart. The Church of God has a message to the world, and it is largely made up of the irresistible convictions wrought in the hearts of men, more potent than any conclusions drawn from the senses, or any dogmas forced into shape by an authority, however august, but which do convey the sense of the reality of eternal things. From these sources we have come to believe—we who have not had the like visions—in the true character of God, in His blending of Fatherhood and Sonship, His majesty and mercy, His immutable righteousness and His infinite love. But—

III. Over and above these special revelations, 'thoughts that breathe in words that burn,' and thoughts which unseal deep fountains of inexhaustible supply for the refreshment of mankind, there are other ways in which those who have seen God, but who cannot say what they have seen, do, nevertheless, bestow on others a special benediction from the effect produced upon them by their vision. Thus—

1. Those who have seen God know and teach in manifold ways the transcendent greatness of God as compared with the specific interests and crude speculations of men. Those who have approximately seen THE FACE, even though they cannot speak of it, yet show that the glory of God is to them so overpowering that it never can be frivolously treated, or regarded as speculatively or dogmatically contained in their own definitions. Such men have been dazzled with excess of light, and they show by deepest reverence that God's thoughts are not as our thoughts, nor even His ways as our ways. The world has become less and less to such, and God more and more.

2. The further lesson that their silence teaches us is the obvious sense they give of their own utter helplessness and sinfulness, of folly and demerit. 'I repent and abhor myself,' said Job when he saw the majesty and far-stretching glories of the eternal. 'I am unclean,' said Isaiah, 'and dwell among a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts.' 'I am a child,' said Jeremiah; 'I cannot speak to this people.' Peter, in his impetuous fashion,

when he saw in Jesus a flashing of the glory of God, exclaimed: 'Depart from me, for I am a sinful man, O Lord.' And St. John, when he beheld in the face of the Master on whose bosom he had laid his head all the glory of the Lord, 'fell at His feet as dead.' Need we wonder, then, at the language of the greatest saints—of Augustine, A Kempis, and Bernard, of Herbert, Bunyan, and Carey—when they have written such hard things against themselves, when they have sought out the lowest place, and prostrated themselves in the dust before God? A true vision of the Almighty reveals itself to others by the humility and contrition of 'the poor in spirit.' We cannot see Him without distress over our pride and self-conceit, our preposterous confidence in our own past ignorance, our self-indulgence and actual rebellion. The vision of God made the heavens appear unclean to the angels and ministers of His grace, and from the deep humility of the saints of God we gain some hint of what His unveiled glory is. The prayer of the publican would have been wrenched from the lips of the Pharisee if he had beheld the glory of the Lord.

3. Yet, finally, God does not leave His children to grovel in the dust of self-abasement before Him. Sometimes He closes the lips of confession with the kiss of peace. The burning coal from the altar of sacrifice purged the lips of the prophet. The conviction of utter helplessness so empties the soul of self that it is filled with God. Confidence takes the place of self-despair. Those who believe and know that they are pardoned are the best fitted to

proffer the Divine love to others. Those who have been able to compare things earthly and heavenly, things Divine and human, the love of the Father and the love of the world, are, though they know it not, living witnesses to the heavenly vision, the strongest proof that we have of the existence, the nature, the nearness, the glory and the eternity, of the Father God.

XII.

PRAYER FOR MISSIONS.¹

THE voice of prayer is always rising, night and day. From the crowded temple, from the lonely cot, from the battle-field, and from the great deep, these cries for help ascend to Him who seeks and knows all. Those who with breaking hearts try to lift the veil and see the face of our Father, pray; those who are fainting under the burden of unforgiven sin, those who are mourning the irrevocable past, those who are bewildered with insoluble problems of life and death, those who have failed in every struggle, those who are seeking superhuman solace in their great desolation, or are striving to do work impossible to them in their own strength, those who through choking sobs and blinding tears yearn to cry, 'Thy will be done,' the happy worker and the brave soldier of the cross, swell the sound, until could we hear it all at once, it would be like the voice of many waters and mighty thunderings.

There are none whom earnest, importunate, prolonged prayer more befits than ourselves. We have undertaken an enterprise which must utterly and absolutely fail without the supply of Divine

¹ Addressed to Missionary Students, May, 1885.

supernatural assistance. Many capacities and qualifications are needed on the part of those who in any way seek consciously to promote this vast undertaking of ours. We must lay under contribution high intellectual faculty and keen business energy, knowledge of the world, wealth, learning, courage, perseverance, and self-sacrificing enthusiasm ; but the finest combination of these powers will be valueless, unless we can appropriate supernatural force. Only those whose hands are interlaced with the hands that bled upon the cross can do this work. We have essayed a task which can only be achieved by direct, immediate communion with the Master and Saviour of all men. Our life must be in living union with the Son of God Himself if we are to carry into the world, or express to men, His passion of love for them.

Our entire method of work is a continuous confession of our absolute dependence upon a Power that is not our own. We profess to have undertaken the task of changing the mind of the whole world, of uprooting deeply seated prejudice, of disturbing the traditions of centuries, of laying hold of the next generation, of producing convictions of truth which require and demand the most entire break with the past, and need a most thoroughgoing sacrifice of feeling and association, and we have all the power of the world and the flesh against us. What have we done, or are all Churches doing towards an end so stupendous? Have we not utterly miscalculated our means? Have we as yet done more than place along the outskirts of heathendom a few solitary men and tender women,

young recruits and exhausted veterans? There they stand, it is true, faithful to their trust, like the 'thin red line at Balaclava.' Here and there they are moving onwards like some forlorn hope that is scaling a huge fortress. Anon they form a tiny *zareba*, holding a feeble garrison in the enemies' country. Here and there we have planted a colony of light in the midst of the shadow of death, face to face with unspeakable barbarism and intolerable corruption. Nevertheless, when we meet to promote this enterprise we do not smile at one another, like the Roman augurs did ; but we exult and sing sacred songs of hope and triumph. We honestly speak of our great societies and their vast interests. Nay, we believe that these feeble powers are going to win the world ! But how ? By any adequate adaptation of natural means to such an end ? Certainly not. Our only escape from the charge of insanity, and our only recoil from the contempt of the world, is that we wield the powers of Pentecost ; that Almighty God is on our side ; that He is by methods perfectly supernatural and beyond our desert, and outstripping even our faith or hope, working by us these supreme changes in the souls of men and in the thoughts and ways of the nations and the races of the earth. Surely of all the men who stretch forth their hands to God, we need to do so. We must pray ; we must rise up into the sanctity and sacrifice, the thought and purpose of our Lord Jesus Christ.

Far be it from us by this importunate prayer to imply that we love the imperilled world more than our Father does. We sometimes tremble lest we

should seem to tell our Lord God that there are difficulties in our task which *we* have fathomed, but which He has not foreseen. In our grievous disappointments, when our standard-bearers fall and the labours of a lifetime seem scattered to the wind, we almost tell Him that His ways are too inscrutable, and seem intended to daunt us. God forgive us if we murmur over the chastisement of our half-hearted service, over the long waiting of faithful men for tangible results, over the vastness of the work we seem to have attempted in vain, and may He help us all the more to lift the whole round world, with all its freight of infinite destiny, in the arms of our faith, and cast it at His feet! We must not be afraid of telling Him what He has at length revealed to us of the colossal magnitude, the stupendous difficulties, the new mysteries of our task. Our Lord would have us learn the very lesson that He grasped in Gethsemane, and amid the inhuman insults and cruelties inflicted on His dying hours. It is by prayer for missions that we come at length to have fellowship in the travail of His soul.

A few words on the special need for personal intercessions, because of the friction, rivalries, and distraction of our home work.

We must confess that the soiling touch of our own machinery, and the need that arises for constant care and watchfulness over every part of it, distract our minds from the due contemplation of the end for which it exists. In all Christian service, '*He that is bathed needeth daily to wash his feet.*' The very excitement over our finance, the

hunger, passionate and consuming, for means, for funds, for apostolic men, for powers adequate to special posts of honour or service, sometimes exhaust our spiritual desires, and arrest our heart sympathy with the travail of our Lord's own soul. By prayer we put ourselves again by His side, and with Him we suffer. Our own wishes are daunted, some apparent accident disturbs our calculation, our bright vision fades; but we may, nevertheless, get nearer to Him. By this experience we know that He could presently pray to His Father, and all might seem well, and we are content with the cup of trembling that He giveth us to drink. Anxious thought about the success of our missionary festival is apt to degenerate into desire for eloquence, when what we need is simplicity, into a craving for the sympathy of excited multitudes, when what we most require is invincible assent of faithful souls to a few great principles. We inwardly long for the favourable admiring report of the public press, when what we need is flaming zeal in our own hearts, and the baptism of the Holy Ghost and of fire. We pine for the world power, to make our work touch and quiver with the forces that are leading society and thrilling in the court and palace of the prince of this world; but Christ tells the Father in His eternal prayer: 'They are *not* of the world, even as *I* am not of the world.' How can we co-operate with the Comforter who is to convict the world of righteousness, because Jesus is gone to the Father, and of judgment, because the prince of this world is cast out, without the spirit of intense, believing

prayer? The Church at home often looks to the returned missionary to revive its exhausted sympathies. We hear it whisper, '*Give us of your oil, for our lamps are going out.*' These brave brethren, who have, thank God, often astonished us by their hopefulness, not infrequently do pour oil into our '*vessels*' as well as our '*lamps*.' This benevolence of theirs is surely an inversion of the order of things. They might reply: '*Nay, go buy from those who sell.*' It is our place to sell to them. We know, or ought to know, all the sources of this sacred oil. They should find us blazing with the fervour which at first commissioned them. How are we to retain this glow of love, this enthusiasm of humanity, this assurance of faith, this confidence of victory, if we ever relax the habit or forego the privilege of prayer? While we try to drink afresh into the spirit of our missionaries themselves, to catch their hopefulness, to be stimulated by their zeal, to look through the prophetic telescopes of *their* faith, at the issues which must and will be consummated, let us, not only at this moment, but throughout the missionary year on which we have now entered, sustain them night and day with our prayers to God for them. Dark clouds rest on Madagascar, storms of desolating hail may rattle over our harvests in India and South Africa, diminished income may humble and bewilder our devoted leaders; but we must take hold of the hand that was pierced, but has all power.

The rivalries of benevolence, the multiform ministries by which poverty, vice, indifference

disease, and death are now being grappled with here in England, the claims of home, the necessities of education and worship have augmented to such an extent that, like the nearer hills in mountainous countries, they often hide from view the Alpine heights and vast spaces of the Lord's heart. It will be, however, at our peril if we fail to sympathize with Christ at His greatest and best. Our religion embraces 'all the world,' and 'every creature,' and saves to 'the uttermost.' If it be not equal to these universal and eternal needs, it will fail us at the last.

However much the Church deals with the peril and need that is before its eyes, it cannot and dare not relinquish the enterprise which is the seal and guarantee of its own existence.

I dare not ignore the depressing influence upon our missionary spirit, arising from the subtle atmosphere of doubt that pervades our literature and some of our churches. Many loudly tell us that Christianity is only one among the many religions which are leading humanity to its goal, that science and Western civilization are to do the work of the churches, and, whether under the form of Pantheism or Positivism, we are informed that the worth of the individual is a vanishing factor, that God is a human emotion, and immortal life a dream. Without accepting these moanings from 'the sunless gulfs of doubt' as the truth of things, many of our workers are yet paralyzed and heart-sick, and relax effort. It is in work and prayer and direct communion with the living Christ that this pessimism vanishes as a nightmare,


and we spring once more to our post of duty. We cannot fight an atmosphere, but we may rise above it.

Some modern scepticism of missions is the obverse or perversion of a great truth. God is working in heathendom. In the Eternal Logos is life, and the life is the light of men. The light evermore shines in the darkness, though the darkness comprehendeth it not. The Spirit does strive with men. God has not left Himself without witness. He is there in all the pomp and all the simplicity of nature, in conscience, in tradition, in strange sorrows, in natural affection, in the fears and hopes of the soul of man.

Let us ~~then~~ pray with faith, not only for our missionaries and their converts, for the Martyr Church, for the heathen world, but also for the Church at home, and for ourselves, that we may have fellowship with the largest purposes, and surest mercies, and noblest revelation of the heart of God.

'That which is impossible to men is possible with God.' Confident in self-despair, we dare not doubt His power, nor the coming on of His day, nor the victory of truth. 'All things are possible to him that believeth.' Old heathenisms and modern scepticisms do vanish before the supreme miracles of grace. Every kind of sin has been rooted up, every species of man vanquished by the ineffable love. The advance of the mission church is being made with accelerating speed. The successes have been great, out of all proportion to the sacrifices we have made; consequently the faith, the hope,

the love, have every reason for continuous exercise, and the prayer we offer may be, must be, a prophecy, an earnest, a beginning of its own fulfilment. Is it only prayer? is it not triumph when we say: 'Thy kingdom come, Thy will be done, as in heaven so on earth; Thine is the kingdom, the power, and the glory, for ever. Amen'?



XIII.

THE SERVICE OF WAITING.¹

'They also serve who only stand and wait.'

Milton.

WORKING and WAITING are two aspects of the Divine life in man which are so conspicuously dissimilar as sometimes to lead to mutual distrust. They arise out of fundamental differences of temper and of character, which are neither superseded nor obliterated by Divine grace. True, there are peculiarities of character, twists and corruptions of the human heart, which are consumed in the fire-baptism of the Holy Ghost. Certain elements of common human life cannot enter into the kingdom of God. The assembly of the firstborn excludes from its fellowship, its worship, and service, every one that defileth, that worketh abomination, or maketh a lie. Lust, falsehood, pride, hatred, and selfishness, cannot be sanctified. These works of darkness must be cast away before the armour of light can be put on. Triumphant animalism must be slain. The works of the flesh must be put off. The consequence is, that the Church possesses a greater sameness of feature than the world does. The new type of man produced by the indwelling

¹ An Address at a devotional meeting of the Students of Cheshunt College.

of the Holy Spirit affords less scope for apparent variety than unregenerate man. There are fleeting pleasures, deadly risks, huge enterprises, absorbing fascinations, which find no place in the golden city which has come down out of heaven from our God. The uniform of the King and Captain of our salvation cannot be worn by the moral dwarf; by the skin-bound pigmy that refuses to grow in grace; by the coward who cannot march without proof-armour for his back; by the traitor or the hypocrite or the secret enemy of the Lord. There is, therefore, a certain sameness characterizing all those who have entered into the kingdom of God, which to the jaundiced eye of the worldling looks like tameness. Not discerning in the fully-developed features of the sons of God the varied and blended hues, the multitudinous forms and fierce passions of the world, the spectator from without accuses them of common-place, of 'stale, flat, and unprofitable uses,' and longs for the excitement, the variety, the 'roses and raptures of vice,' and the strongly-relieved antitheses of sin. Perhaps certain narrow principles of judgment on the part of Christian men have tended to augment the prejudice, and to hide from view the profound diversities which are perfectly compatible with the unity of the Divine Life. The Church is CATHOLIC, as well as ONE. It embraces many forms, which, as I have said, spring originally from the fundamental differences of human character. There are features which, perhaps, at first sight seem irreconcilable, but which are alike susceptible of heavenly

influence ; which, when sanctified and disciplined, are, though in opposite directions, equally necessary to the full development of the kingdom of God. I propose to say a few words about one group only of these contrasted tendencies, the possessors of which, whether in the Church or in the world, find it sufficiently difficult to appreciate or respect in each other, but upon both of which our Lord Jesus Christ has placed His consecrating hand. I refer to the contrasted life of diligent service and holy contemplation, the life of eager activity and quiet receptivity, of busy work and patient waiting, of the servants who traded with the talents entrusted to them, and the virgins who lighted their lamps and went forth to meet the Bridegroom, of the sister who was cumbered with the eagerness of her loving service and of the sister who sat at the Master's feet, and chose that good part which was not to be taken away from her.

Few things can be less compatible than these two dispositions. The possessors of them are singularly incapacitated from rightly appreciating one another's usefulness or mission. The man whose hand is always full of immediate and pressing work, who never loses a single moment—as he puts it—in idle dreaming or fruitless speculation, who sleeps with one eye open, who is always on the strain and stretch to realize certain definite results, who is a strict disciplinarian and a miser of time, who has work in prospect when the matter in hand shall be finished, cannot understand the life of the quiet thinker, and has small patience with the man whose life hardly seems to him to rise

above a strong emotion, and whose tears or smiles are perhaps all the outward witness of an intense inner life. On the other hand, there is he who lives a contemplative, speculative, and emotional life, which completes itself in isolation, is content with the creation of a world of inner realities; these seem to him to be the substance of things, while all the surrounding scenes of active exertion are but as the illusions of shadowy phantasmagoria. To such a mind the bustling, excited, eager chase after definite, physical, outward results is almost repulsive. Yet both classes of character are equally necessary to the true life of the world. Without the quiet thinkers, the busy men would have had no means or appliances at their disposal to do their necessary work. Without the patient stargazers of a thousand years, the men of might and courage, fertile in expedient and bold in execution, could neither have crossed the ocean nor known how to battle with breakers. Deprived of the aid which contemplative science has rendered to busy toil, its hand would have been withered, and its horizon of work reduced to the narrowest limits. But more than that, the study of truth for its own sake is not without its influence on the life of the world. Numberless veins in the great mine of nature, and which go we know not whither, that are in themselves the vouchers of the relation of our race to the mind of the great Creator and Father, and are certain sooner or later to affect the course of events and mould the destiny of the world, have been struck by the quiet thinker. More than that, there are glorious guesses, intuitions

of truth, uprisings of souls into the world of reality that is all around us, which issue only in precious words, which, when once uttered, fly abroad like winged seeds, to make elsewhere their home, and strike their roots and bear their fruit. More even than this, there are meditations which end with the heart that revolves them. Deep communion with the living God, dread agonies of unanswered questioning, intense emotions of joy and sorrow, perceptions merely of eternal beauty, that have no other work apparently than to leave some expressive signature upon a wasted face, and to sparkle in some dying eye. What then? Shall we say that all this is of no service to the great world of thought, and things, and work? As well might we say that the quiet falling of the dew upon the flowers was useless, because it cannot turn a mill-wheel.

I do not need to contend that work and anxious service are necessary to the life of the world, for no one in these busy days doubts it. What I am anxious to insist upon is, that both forms of life can be sanctified, and both have their place in the catholic kingdom of Christ; and that when they are alike brought into the light of God's love, and under the approval of the Master, they should learn to love and trust each other. The whole history of the Church has shown that the two kinds of life, when interpenetrated by the Holy Spirit, become noble and beautiful, mutually helpful and appreciative, and alike contribute to the life of the Church. The parables of our Lord represent under a twofold aspect the office of the Church until He shall return in His glory.

Hard toil is assigned to some. These have the wealth of the great Lord to 'occupy' themselves with 'till He come;' the Master's talents to trade with and to double; a 'few things' to be 'faithful over.' They must work while it is day; they must agonize to enter into the strait gate; they must reap the ever-growing harvest; they must fight the good fight, and so run that they may obtain; they must quit themselves like men and be strong; they must not be weary in well-doing; they must make disciples of all nations; they must labour unto weariness, and be faithful unto death. This kind of man it is who stands on the watch-tower, who girds himself for the fight with error, with indifference, with the prince of this world. The preacher, the missionary, the healer of disease, the teacher of babes, the men of a faith so large and so commanding that they can infuse their courage, their convictions, their energies into others, and the men who have the *charismata* of healing, help, and government, who are called, impelled, and bound to put forth these Divine energies. Like St. Paul, they may feel that they are 'debtors to the Jew and the Greek, to the wise and the unwise,' even to the great world at large, and woe is unto them if they do not preach the Gospel of Christ. These form a glorious band of workers, who never rest, who have never ceased to labour since the hour when the apostles saw the Master ascend to His throne.

Still, the Lord spoke of another kind of preparation for His coming. There were virgins, who were to light their lamps and wait for the

coming of the Bridegroom. There were loving souls, whom He bade to watch and pray. There were quiet mourners, whom He came to comfort; meek and gentle spirits, to whom He gave the grand inheritance of the earth. There were the childlike souls, who relinquished all self-will, who were content to take His yoke upon them, who waited for the consolation of Israel, and were willing to depart in peace. While Martha was careful about many things, cumbered with the excess of her devotion, Mary was content to sit at His feet and receive the truth and love which it was so blessed to Him to give. He who said, 'My Father worketh hitherto, and I work,' and to whom 'all power is given in heaven and on earth,' is the sublime expression of infinite patience. He waits for victory, and He would have us 'rest in the Lord, and wait patiently for Him.' The true response of our spiritual nature to His is the perfect repose of all our faculties in the revelation of His will. He wants our complete assent, our voluntary surrender, our unlimited sympathy, our eternal peace. If it is more blessed to give than to receive, He the great Giver finds some of the blessedness of His own eternal glory, when He sees our hearts quiet and receptive, open to receive His grace, willing to be fed, and filled, and guided, and ruled by His loving hand. It is only when the air is still and the clouds have vanished that the mountain-tarn, like the upturned eye of nature gazing into heaven, is able to reflect—

'far and fairy-like from high
Th' immortal lights which live along the sky.'

So it is in sacred, holy quiescence, in awful stillness and freedom from the eagerness of work and service, that the most blessed revelations of heaven and God are made to the soul. It is in these quiet hours that the inspirations of holy song have been breathed through divinely-taught minds into the ear of the world. If some spirits had not been formed to meditate day and night in the law of God, there would perhaps have been fewer of the mere solitaires, fewer specimens of spiritualistic vegetation; but there would also have been fewer who, like a 'tree planted by the rivers of water, bring forth fruit in his season.' In these times of political contest, dogmatic wrangling, and great enterprises, we shall be impoverished and hardened if the Church shall forget that the great function is also assigned to it of waiting for the Lord.

It may be well, however, to remember that each of these features of the Divine life is capable of perversion and abuse. The eager worker who has unbounded energy at his disposal, who does not feel the need of quiet meditation, is often apt to degenerate into a machine—to turn the gracious, spontaneous flow of the Divine Spirit into channels which he has cut for himself, and then to measure all its applicability to others by the method that has approved itself to his own judgment. More than this, he is not only anxious to compel others to serve God in his way of duty or worship, of machinery or drudgery, of incessant effort and perhaps prayerless zeal; but if he does not bring a railing accusation, he at least says of his brother,

‘The Lord rebuke thee;’ or, like Martha to Jesus, ‘Carest Thou not that my sister hath left me to serve alone? bid her therefore that she help me.’ It was a beautiful admission made thus by Martha, that the mere word of Jesus would have been enough for Mary; but still the petulance of the entreaty is so often repeated when Christians become enamoured of their own ways of glorifying God, that it would be well for the Church to ponder deeply the Master’s well-known reply.

On the other hand, the contemplative soul is not free from grave dangers and temptations. The cloister life has been the scene of fiery trial. Self-communing may take the place of Divine communion. Self-indulgence may creep over the heart too exclusively prone to quiet meditation. The necessities of secret prayer and gracious waiting upon God may be sometimes pleaded as the excuse for neglecting solemn duty. Those who ought to work have sometimes found it easier to watch than to take up the cross and follow the Master. The virgins whose duty it is to go forth and meet the Bridegroom are all represented as giving way to slumber; though only some of them forgot to supply themselves with oil for their lamps. An awful possibility is suggested for them. One only of the three servants in the companion parable utterly failed of his duty; but five of the ten virgins came too late to the great festival, and ‘the door was shut.’ Undoubtedly, an exclusive consideration of our own salvation may lead to doubts of God, and at last to an utter unfaithfulness. The joy of the Lord, the rapture of the

wedding-feast, will not be an eternal self-congratulation, but an utter forgetfulness of self in the great glory of the Lord. Any sentiment, any deep emotion which never goes beyond itself, which is never transformed into a principle, has the peculiar faculty of becoming diseased. The soul that is only seeking for powerful emotions requires ever-increasing and more vigorous excitement to reproduce well-known feelings, and is at length jaded and exhausted in the search.

The Gospel narrative, which is full of holy teaching, even in its hidden framework, shows elsewhere how these twin-sister tendencies can be trained and exalted by the companionship of Jesus. We see in the sublime and tender story of the family at Bethany, as preserved by St. John, that the heart that had been erewhile careful about many things was, before the resurrection of Lazarus, full of glorious confidence. It was from Martha that we have the divine utterance which places her among the heroes of New Testament faith—‘I believe that Thou art the Christ, the Son of God, which should come into the world;’ and it was no other than Martha who assented with overwhelming emotion to the mighty words, ‘I am the Resurrection and the Life, he that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me, shall never die.’ On the other hand, Mary showed that she had learned the lesson of self-abnegation and self-sacrifice, when she poured out as a libation over the Saviour’s feet her most costly possession. The exuberance of her devotion, the ecstatic enthusiasm

of her love, revealed to the Lord her penetration into the mystery of His person, and the meaning of His death and burial, and called forth the memorable words, 'Verily, I say unto you, where-soever this Gospel shall be preached throughout the whole world, this also that she hath *done* shall be spoken of for a memorial of her.'

XIV.

FINDING, EATING, REJOICING.¹

'Thy words, O Lord, were found, and I did eat them: and Thy words were unto me a joy and the rejoicing of mine heart; for I am called by Thy name, O Lord God of Hosts.'—Jeremiah xv. 16.

THESE words gleam through a rift of the stormy rack which overshadowed the prophetic ministry of Jeremiah, and they do so with the brilliancy and glitter of a star. They tell of the light above the thunder-cloud, of the serene heaven from which it comes with a sacred message not only for the one troubled worker, but for all 'holy and humble men of heart'; for all pilgrims under stormy skies, for all who would grasp the secret of conformity with the perfect will, for all who need a heavenly joy wherewith to attemper a life-long sorrow, for all who crave a Divine anodyne for an excruciating pain, or power to carry or even lift an intolerable burden. *Thy words were found, and I did eat them*, and they became *a joy and the rejoicing of mine heart*. The 'finding' and 'eating' of the words of God, with their issues of joy, will furnish our theme. As this

¹ An Address at a devotional meeting of the Students of Cheshunt College.

autobiographical hint expounds the sources of the prophet's courage and perseverance in his chequered course, it may guide, quicken, and encourage us.

The words of God were 'found' by Jeremiah, and they may come so near to us that we cannot mistake their origin, or their nature, or their exceeding value. This finding may be the result of a long search and diligent endeavour, or the prophetic heart may light upon them as 'the merchantman' did when seeking 'goodly pearls,' who found one where he least of all expected to secure it, and 'one of great price.' Sometimes the word of the Lord is sounding in the heavens, and we only venture to say, 'It thunders,' or peradventure 'an angel speaks.' Often we hear a voice, but cannot interpret it. Anon, a handwriting on some palace wall may stare us in the face, but neither we, nor the astrologers, nor the soothsayers of the world, can make out what it means. Sometimes the word is nigh us, but we fail to construe it. The Word of God incarnate may join us in our pilgrim way, but our eyes are holden, so that we do not know Him. Often when our bark is struggling on the stormy waves He comes walking on the waters, but not till we hear Him say, 'It is I,' do we cease to regard His approach as other than a 'phantasm,' or do we willingly receive Him into our hearts.

But the great experience here described by Jeremiah, viz. 'Thy words were found,' has its special analogy in our own lives. The thought, the promise of God, the challenge to service, the warning and command, the consolation, seems

suddenly to be what it really is—a direct communication from the Lord. It has then a rationality which transcends our logical processes. The Lord was neither in the thunder, nor in the fire, nor in the earthquake; but when ‘the still small voice’ falls on our ears, we prostrate ourselves before the Presence.

When Samuel did not know the Lord, he thought the voice of the Most High to be that of Eli, so we often assign to a much lower origin what the mighty God has spoken to us. The Word of God has come to us, and we have fancied it is the speculation of some old prophet or doctor of the Church, the language of some ancient poet, the proverb of some dead generation, or the surmise of some modern philosopher. We have not yet waked up to the fact that God Himself, whose thoughts are ‘truth,’ whose ways are ‘right,’ was talking to us. At length that tremendous moment comes, when we realize what has been happening to us. ‘The Lord is in this place, we say, and I knew it not’; *now I know*. ‘How solemn is this place; this is the house of God, this is the gate of heaven!’ There are no moments in our life more wonderful than those when we could echo the outburst of the prophet, ‘Thy words were found.’ Often the familiar words of Law and Gospel have put on for us a force which is more than magical, for they mean to us all they say. In the silent night-watches, or while on our knees in prayer, in the class-room, in our solitary ramble, when a companion almost by chance quotes them, when our great extremity or crushing sorrow

softens the heart to receive them, we *find* the Word of the Lord. The critic may tell us that the Word is unauthentic, or the philosopher that it is a childish illusion, or the commentator that that which has saved us needs a new translation, which would empty our full heart out in thirsty dust ; but we know that the Word of the Lord, that *that* which eye hath not seen nor ear heard has been made known to us by the Spirit. In order to know, to find out, 'the things that are freely given to us,' we must receive a nobler and better spirit than that of the world—nothing less than the Spirit which is of God. In other words, we need an inspiration to receive an inspired Word.

Having found the words of the Lord, we have to take another step, if we would share fully in the experience of the prophet. *I did eat them*, said he. If we can follow his meaning, we may do the like. We may so receive and assimilate the words of God that they become part of us. When we take food, immediately by the wondrous faculties and processes of our hidden life, it becomes rapidly transubstantiated into our blood—that most wonderful, transcendently mysterious substance which is ever building up the various tissues of our frame ; here a muscle, there a nerve, the very organs in which the food is manipulated into blood ; here the solid bone, there the delicate machinery of eye and ear, the infinite wonders of the brain ; here an eyelash, there a tear. So much as this even Jeremiah may have suggested or conveyed when he used the analogy, 'Thy words were found, and I did *eat* them.' They became part of his inner

life. Modern physiology augments the suggestiveness of his strangely sounding outburst twenty or hundred fold. And when we take the words of God into our life, there is no part of our moral and spiritual nature into which they will not and do not enter. God's thoughts become our thoughts. God's promises are transformed into our hopes. God's warnings are transmuted into our solemn fears, and conscience murmurs with Divine imperative. Let us eat the Word of God, and our reason becomes more active and lucid in its work ; our imagination is stimulated beyond its normal exercises, for that which eye hath not seen we see ; and that which ear hath not heard we hear. We believe, and are sure. Latent or torpid faculties break into novel activities. We feed upon the flesh of the Son of God and drink His blood, and we have life. His very life is abiding and pulsing through us as our life. He and we are one.

This becomes more obvious, if we contrast this spiritual feeding with the careless reception many give to the Word of God. Alas ! we often find the Word of God, and instead of taking it into our inmost nature, we merely write it down in some notebook, or print it on some fragile paper, or bind it in morocco and gold. Nay, we may admire it as poetry, extol it as history, compare it favourably with the wisdom of men. We may go further, and turn it into song, and set it to noble music. We may embody it in picture or architecture or grand oratorio. We may praise it in our discourses, and defend it against all comers. We may put it into our phylacteries, and bind it upon us as an

ornament, build shrines to preserve it, create societies to diffuse it, shake or break up political parties, in our eagerness to place it in the hands of the generation that is coming into the world. And yet, and yet we may never *eat* it, never assimilate it into our own inmost being, or allow it to become the very substance of our life ; we may never read, mark, learn, and inwardly digest the Holy Word. But supposing that, like Jeremiah, we have actually transformed it into the very substance of our consciousness, if our very *ego* is built up out of it, if our estimate of all things is ruled by it, then, like the prophet, we feel that the words of God have become the joy and rejoicing of our heart.

The truth of God, if taken into the inmost centre of our being, is joy. Like the blessed God, we are ourselves blessed. Having entered into His secrets, we have the peace of God which passes all understanding.

Jeremiah 'rejoicing' is a strange sight—almost a paradox. The poet-prophet of lamentation and woe, of terrible rebuke and fearful foreboding, after all, represents himself as having inward funds of jubilation. He was in many ways a vivid type of that blending of sorrow and joy which was consummated on the cross, and revealed to us as the Lamb slain in the midst of the throne. Nevertheless, Jeremiah's experience is not unique, but is a foreshadowing of the Divine struggle of Christian patience, when it suffers much, with the joy of the Holy Ghost.

Jeremiah was astonished at himself that a smile should break out on that wistful, foreboding face

of his, that a dimple should reappear in that furrowed cheek, and at such dread moment as this needed some justification before princes, prophets, and people in the gate. Here is the explanation. He is called by the name of the Lord of all the Hosts. He stands in personal conscious relation with the Supreme Source of all power, and Centre of all activity, and Giver of all good. There is no appeal from the tribunal where the verdicts of eternal righteousness have been uttered, there is no possible reversal of the policy of Divine mercy. For such a man, servant of the Lord of Hosts, to find such words as His, and eat them, is to make jubilee within him.

Brethren, you are called by a more precious and even mightier name than 'Lord God of Hosts,' therefore your joy may be deeper than Jeremiah's; and you will have a confidence, hopefulness, courage that will help you to bind up broken hearts, light up dark souls, cheer dying men, wipe away tears from off all faces. But *seek*, FIND, eat the words of the Lord.

XV.

THE SAVIOUR'S PROMISE AND ITS FIRST FULFILMENT.¹

'Where two or three are gathered together in My name, there am I in the midst of them.'—Matt. xviii. 20.

'Jesus came and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He showed unto them His hands and His side' [St. Luke, *'His hands and His feet'*].—John xx. 19, 20.

THE *second* of these passages records a remarkable fulfilment of the promise given in the *first* passage. Our Lord had assured His disciples that *when* and *wherever* they met, even two or three of them, *in His name*, there He would be in the midst of them. Their common understanding of His name, their combinations for service, the united seeking of pardon for their own offences or those of others, would provide the special opportunity for His presence, and for the realization of the sublime and sacred fact. Such assembly would be the occasion, the condition of that supreme display of the glory of the Lord, which would remake the world and constitute the new and highest life of humanity as a whole.

In what *way* this promise could be fulfilled, those early disciples could not anticipate. But

¹ Preached at the opening of a Free Church at Great Yarmouth.

after the tragic shattering of their hopes at Calvary, they did not wait long for a specimen of the method which the Divine Lord would adopt to assure them that He was as good as His word. They had been confounded by what seemed an irreparable loss. They were shivering with fear. They were daunted by the unspeakable mystery of His cross and passion, of His precious death and burial. Strange rumours had, indeed, reached them of His deserted grave and visions of angels, and their hearts were strangely moved, even in the depth of their despair, with some gleams of hope, with certain new revelations both of God, of the life of humanity, of the nature of death and resurrection, and a hope of eternal life, and they met in His name. They gathered to one another, in the name, the power, the magnetic unifying force of their reminiscences of their departed Lord. Their intercommunion quickened their imagination. Their mutual sympathy stimulated their nascent faith. They saw more clearly that which is invisible, by the gleam of hope in one another's faces. They felt the pulses of a common life. In fellowship they were more sure of the continuity of His love and power, than any one of their number could have done in his solitary isolation. Thomas was not with them, and in his loneliness his feeling and cry were, 'Unless I put my finger in the print of the nails, I will not believe.' Alone, the realization of the presence failed of its highest guarantee; but those that assembled in His name had prepared the conditions for the highest manifestation.

The doors were shut, the lights burned low at the close of that Easter Day, when suddenly a strange and preternatural presence disturbed them with an awful and wonderful joy : Jesus stood in the midst of them, and said, '*Peace be unto you.*' The marvel and glow of a revelation of God overpowered them. He hushed the cry of fear with His salutation, '*Peace be unto you.*' Surely this was more than the Oriental greeting ; it was the very voice that bade the stormy waters to be still : the voice that had said, 'Come unto Me, and ye shall find rest unto your souls.' A saying of our Lord has been recorded by one of the earliest of the Christian writers (Clement of Alexandria) to this effect : 'He that hath marvelled shall reign, he that hath reigned shall rest.' Their wonder transformed their natural alarm into victory and sovereignty over themselves, and they began to *rest* in the Lord, and wait patiently for Him. The peace of God which passed all understanding enveloped them. It suffused all their faculties, it comforted them. It gave power, it commanded life-long obedience. Let us here pause for a moment, to remember how often this divine experience has befallen the two or three who have gathered together in His name. At the family hearth, where father, mother, and children have met to plead the everlasting word ; where hunted fugitives on the hillside, warriors on the battlefield, martyrs in the dungeon, believers gathered in the Cathedral or the Bethel, in the palace or the cot, on the stormy sea, in the quiet of a summer evening have gathered in the NAME of Jesus, and by no

hallucination, no mere groundless fancy, and in no mere metaphor—these have known that Jesus was in their midst, and that what He has said and communicated to them has been *peace*; the equilibrium of contending emotions, the calm of a great presence, the assurance of a perfect and final deliverance from sin, the confident possession of an eternal life.

You and I have found it marvellously true, in meetings for prayer, when the veil has been lifted, the great power gone forth from the heart of Jesus, when we have needed the assurance of faith, when we have eagerly desired to do the will of God, when perplexities of temper and conflict of duties had to be reduced, when the bearing of a cross or the stemming of a current of adverse opinion had to be effected. Then we have met in the name of Jesus, and He has been in the midst, and has said to us, 'Peace be unto you.' 'I am with you.' A thousand times ten thousand times have the strength, the light, and the peace been given by the common realization of the Divine presence. This is a platitude of Christian knowledge which millions of disciples of Christ could only surrender with their lives.

Permit me to draw a few simple lessons from this meditation and from these weighty words.

I. The promise and the fulfilment are among the most remarkable proofs we possess of the Divinity of our Lord.

The promise, 'Where two or three are gathered in My name, there am I,' revealed a consciousness of absolute Deity, a union of His humanity with

God as complete as when He said, 'Before Abraham was, I am;' or as when He said, in the exercise of the power to save the sheep of His pasture, 'I and My Father are one;' or as when, lifting His foot from earth, He said, 'Lo, I am with you alway, even unto the end of the world.' The promise rises above all mere figure of speech. The Divine Son knows how to hold men in the spell of His love, to make Himself known in the breaking of bread, in the fellowship of Christian souls. But the assumption baffles and outbids all the promises or prophecies of mankind at their highest and best. This is the claim of knowing all souls and being everywhere. The lowly Jesus assumes Divine prerogatives. To fulfil this promise, nothing less is needed than personal relations with every human being, and intimate acquaintance with all the intersecting lines of human fellowship and friendship. Not only so, but a mastery of all the ways of Providence, and a control of all the destinies of the people of God. The quiet assumption of this claim, the utterance of the promise is a sublime assertion of supreme power in heaven and earth. The name that is given to Jesus is the incommunicable name of the Lord God Almighty, 'that which is above every name.' This supreme truth of the Gospel is the corner-stone of our faith, the support of its entire structure, the one hope we cherish that we have in Him the words of eternal life. It differs in nothing from this that the Eternal Word became flesh, and dwelt among us, and we beheld His glory.

II. Nor is this all. This promise and its first

fulfilment provide the most complete and comprehensive definition of the Holy Catholic Church. The believers in Christ throughout the world and in every age have been realizing the Divine presence when meeting in His name. Men of various character, education, race, and century have met and found the Divine presence. Where He, the Christ, has been manifested, there has been the Church. The Lord has been known, trusted, and obeyed. Those who believe and submit, those who acquiesce in the Gospel, and concede the claims of the Lord, and feel the attraction of the cross and crown of Jesus are *Christians*. Those who meet in His name are members of the body of which He is the Head. They are the Church of the living God. This definition of the Church, this root principle of its existence, may and does apply to every fellowship and organization of the body of Christ, in East and West, established by government, or left to voluntary energies, to the mission in some island of Polynesia, to the 'twos and threes' of converts who have been won for Christ by the power of the Word in the forests of Madagascar, or the crowded thoroughfares of the Chinese city. The pomp of St. Peter's, the majestic solemnities of Canterbury or Durham, the vast assembly of believers in some metropolitan temple in the Old or New World derive all *their* power or guarantee of church-life from the verity involved in this simple but sublime promise. No society, whether Episcopal, Presbyterian, or Methodist, possesses any supernatural incorporation apart from this truth. No Church has ever entered upon the supernatural

order of things, except through the realization of this fundamental promise and its Divine fulfilment.

We enjoy all privilege, if we have Him with us, in our fellowship, not as a sentimental fancy, but a verified fact. We have access through Christ, in one Spirit, to the Father. No priesthood, no ceremonial, no procession of august councils of undivided Christendom, no accumulation of services and ritual, no pomp of sacrament, no pedigree of orders can do more for us than the Lord God Himself has already done, when, to the two or three, He has come in the plenitude of His grace, and said, 'Peace be unto you.' 'My peace I give unto you ; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.'

We hold that it is the law of the heavenly order that the entire philosophy of church life should consist of this fundamental verity. No surrounding, no splendour or wealth of tradition, no historic memorial of organic corporation can approach in dignity, in overwhelming divine experience, in august association, the actual realization that we enjoy of the fulfilment of the promise.

We have a deep conviction of the spirituality of the Church which is ever realizing more and more its true unity. That unity does not consist in organized institutions, or the bringing together into a material framework of even societies separated from each other by minor and necessary differences ; but it is after the fashion and ideal of the union between the Father and the Son—the unity of the one Spirit.

The Spirit of Christ organizes His own body.

Body never has generated, never can originate spirit. The administration of body may be glorious, but the ministration of the Spirit exceeds and excels it in glory.

We discern the sublime fellowship of kindred souls spreading through all societies. We claim brotherhood with all who worship God in the Spirit. Our church idea and its manifestation is a perpetual witness to the power of the Spirit of Christ. It is a needed protest against all forms of materialism, against every theory of *man*, of *life*, of *society*, or of the *body* of Christ, which inverts the Divine order of nature and grace, which acts as though man were an evolution of matter, as though mind were a shiver of nerve-tissue, and as though the Divine life could be originated by any physical, or sacramental, or magical process.

We think we see the kingdom of God in all Christian organizations, as well as in our own. If we stand on a high mountain elevation, our eyes must sweep a wide horizon, and not be exclusively occupied with the study of the rocky platform to which we have climbed. It is not of much moment to us what other Churches may say of our position, even if *they* call it jagged, cloudy, or isolated, we *see* from it the brotherhood of the Great Mountains ; we seem one among them, and we consciously join in the great chorus of praise to God, in the loud anthem of Brotherhood, in the exultant cry, 'Grace be with all who love our Lord Jesus Christ in sincerity.'

III. But again the promise hallows and justifies our desire to provide a place and time for the

meeting together of those who love their Lord. I like the old term 'meeting.' It is a meeting, as we see, not only *of* the two or three, but of these with their Lord. It is the meeting house of God and man, of heaven and earth. This confers dignity on humble associations and small edifices, and quiet houses of prayer, surpassing all the splendour of marble or painting, or coloured crystal, or clustered columns, or of fragrant incense and enrapturing melodies. The place where you have found the Lord, and have accepted at His hands a very sheaf of the fruits of the Spirit—the place of healing more precious than Bethesda, more cleansing than the waters of Jordan or Siloam, the spot where the door has been opened for you into heaven, where you have heard the echoes of celestial worship, and have begun to sing the everlasting song, must be sacred to you. You do well to make it seemly and precious in the sight of others. It is safe to love it and sacrifice your best for it. Moreover, what you offer to God should represent in some measure the depth of your reverence and gratitude.

Besides this, the place where spiritual persons meet with the incarnate and glorious Lord, where by the law of His kingdom and the power of His Spirit He is veritably present, not in the broken bread, but in the contrite heart, not on the decorated altar or in jewelled tabernacle, but in the fellowship of regenerated souls, is a great place of testimony.

We need to bear perpetual witness to the invisible Lord, and every one who knows Him is bound to speak well of His name.

Those who have seen the Lord must feel more and more the overwhelming burden upon them to tell their story, to proclaim the amnesty, but to insist upon the commandments of the Master, the will of the incarnate love. The humblest cot is not too lowly for the Lord of love to inhabit, for Him who was born in a stable and cradled in a manger, but no architecture, no decoration is too splendid, no pyramid or spire too lofty to express what we feel of gratitude or praise.

IV. This leads me in the last place to remind you of the special character of the testimony which was involved in the FIRST fulfilment of the great promise.

When Jesus had spoken the Divine words, 'Peace be unto you,' He showed them His hands and His side ; but why did He thus manifest Himself? why did He not fill that upper chamber with *Schechina* splendour? why did He not there and then renew the glory of the transfiguration? why did He not show them the glory which He had with the Father before all worlds?

There were many reasons, some which may preserve us from mistakes in the manner of our service and the gist of our testimony.

(a) He saw that they needed, as we do to-day, to be reminded of the unity and continuity and persistent character of His entire revelation in Himself of the Father's heart. They needed in that supreme moment of triumph over death and Hades, to remember the nature of the victory, the identity of the life of earth with the risen and glorified life of the Son of God. We have a

stupendous message to offer and press upon the stubborn and stiffnecked hearers of the Word. It is that He who has passed through these heavens that He might fill all things, is the Christ of history, the very same Lord who won the weeping women, and blessed the little children, and welcomed the heavy laden to His feet. There is a gospel in the bare fact that He who looked on Peter and broke his heart, He who said, 'Father, forgive them,' who absolved the dying brigand, and gave up His life in the extremity of His awful love to this poor sorrowful world, is now with the same human heart seated on the right hand of the Majesty on high.

This conception not only of the Divinity of the Lord and of the incarnation of the Word, but of the unity of His personality, the persistence and continuity of His life, has given strength to the Christian conscience and fulness to the Christian faith. He showed them His hands and side, to save them from mere metaphysic, or mystery, or metaphor, and to help them and all succeeding ages to proclaim the chief item and sublime end of our faith: 'Jesus Christ, the same yesterday, to-day and for ever.'

(b) He gave them the heart-breaking sign of what He had suffered for them.

'In His hands and feet were wound-prints,
And His side.'

The marks that lead them to Him were His suffering unto death. The Lamb as it had been slain was in like manner seen in the midst of the throne. The scene in that upper chamber in

Jerusalem prepared John the beloved for the great vision of Patmos.

We as workers together with Him instinctively and intuitively feel that if we would adequately remember Him, we shall do it best by renewing our covenant with Him in His broken body and shed blood. He shows us His hands and His feet, He reminds us afresh of what He has done for us, that He has accomplished our salvation, that He has overcome the world ; that He has unriddled the mystery of death for us. It is our Lord God who has taken the responsibility of our sins upon Himself. These miserable stains and heart-breaking fears, these secret wounds, this sense of utter unworthiness before God, which make us shrink from one another's approval as perilous and misleading, these haunting apprehensions about the future can be endured only because He is our peace, the ground of our reconciliation. He is the Mediator, He is the Judge ; He who has borne all our burden and felt the awful stain and peril of our sin holds our destiny in His hands. Let us take His view of our sins, let us bear His cross to Calvary, let us by faith be crucified with Him. We would be done to death by the body of Christ. Let us die with Him, be buried with Him, rise again in newness of life, and renew our consecration to Him.

But do we not sometimes feel that this uttermost trust is more than we ought to dare? His word is very explicit, and the life of the Church Universal turns on the trustworthiness of the power and love which have been revealed in the

Christian Gospel, and it is to these that we bear testimony. I have sometimes said to myself, 'This is too much to hope for.' How can we claim, or ought we to expect, such great things as these? Sitting amid the comforts of life, or lying helpless on a bed of pain or weariness, may we dismiss apprehension? Are we so sure that our imperfection of motive and the blending of our selfish interests with the Master's work *can* be condoned or forgiven? What possible right have we to hope that all will be well with us?

What have we done to wipe away our sins? What can we do to put aside our estrangement from God, to remove the stain or consequences of our own rebellion, to blot out our transgressions? Can our breath blow away their thick cloud? Will our feeble hands arrest the lightning of the electric energy of unforgiven sin?

There is no gospel whatever, if we are merely told that we have to bear our sins to their bitter end, or that we have to remove them by following a noble example, or by self-denying devotion to others and the like. BUT when I see the wound-prints, the spear-gash, I know that there is *available* and *accessible* to me an infinite, a supernatural source of cleansing. Christ is set forth as a propitiation for sin. This blood of God, which is His love, actually satisfies me, does cleanse every speck from the soul, is equal to the discharge of the otherwise impossible task. He is 'able to save to the uttermost.' *Hands, feet, crown of thorns* become our hope, our *only hope*, the one reason for our testimony.

(c) But our Lord does not manifest Himself to us for the identification of His life and earthly character with His glorified body and eternal meditation, nor is it exhausted by the reassurance that He gave Himself as a ransom, sacrifice, and oblation for the sins of the whole world; the symbolic force of the act was meant to show these disciples, and to show all who could accept their testimony, that He had put them, and has put us, under an infinite obligation to serve Him, to fight as His soldiers. He would smite our self-sufficiency, spur our indolence into activity, shame us from trifling, demand our fealty and devotion, even though, as in his case, it may involve utter grief even in the organ of service. Beloved brethren, remember that He demands the service of your hands and feet, your lips and nerves, your time and opportunity, your powers and wealth, your position and office. You are not your own—you are bought with a price.

XVI.

THE ONENESS OF THE CHURCH.¹

WE are met in the name of the Holy One, to seek a deeper realization of the oneness of the Holy Catholic Church. The manifestation of the sons of God involves, by the nature of the case, a revelation of the brotherhood. As filial and parental love assume much the same forms in all lands and ages and conditions of life, so the new and heavenly life, which has been generated by the Divine Word and is nourished by the Holy Spirit, everywhere corresponds with itself. As reason and speech are the marks of genuine humanity, so the manifestation of the Divine life has its most assured marks in the filial love of God, in brotherly affection towards all His children, and universal charity. The manifestation of sons to each other must disclose their reciprocal claims. The Holy Catholic Church is not the aggregate of communities, still less the organism of one or two exclusive Societies, but the sum of all God's children who have received and do respond to the grace of God in Christ Jesus the Lord. It is the

¹ An Address delivered to the Evangelical Alliance, January, 1893.

living body of the Son of God incarnate. The Word was made flesh, and in that flesh dwelt amongst us. The Word took humanity, took man up into His own being, making man one with God : so the God-man, the Christ, by His Holy Spirit has taken those individuals who believe on His name into His own Being, has ingrafted them as branches of the living Vine, has united them to Himself as vital parts of His own Divine-humanity. He dwells in them, and they dwell in Him. Their union with one another is through their common union with Him, not by indispensable external processes, but by inner and spiritual affinities, by full moral mutual surrender, by that living faith in the power of which the two become one, and all are one, even as the Father and the Son are one. The Father and the Son are not one by identity of external organization, for in that respect the Father and the Son are not one, but by identity of substance, and closest resemblance of activity, and supreme creative and redeeming claim, our Lord said, 'None shall pluck My sheep out of My hand, My Father who gave them Me is greater than all, none shall pluck them out of My Father's hand, I and My Father are one.' As the Son of God reveals the Father in His own human life, so the children of God by faith in Christ reveal the Christ. As the Father sent the Son into the world, the Son has sent those who are one with Him into the world. 'I in them, Thou in Me ;' and as St. Paul puts it, 'All things are yours, ye are Christ's, and Christ is God's.' Their true union with each other is

entirely due to their previous union with Him. If we are one with Christ, we cannot be far from each other. The sign of this is not a visible organism, but an identical Spirit. A manifestation of the Spirit in holy love infinitely transcends in glory the ministration of 'the flesh,' or of 'the letter,' or of 'the body,' or of 'death.'

Christendom has ever been seeking to embody and enshrine itself in forms which are always changing and passing away, and it has looked with feverish anxiety to the veil which hides the vanishing glory of the mere form. They cannot bear to look to the end of that which is abolished, so a veil is over their hearts. Doubtless these forms serve admirably many temporary purposes. More than this, we admit that they have been necessary to the conservation of ideas, to the nutrition of the one body, to the marshalling of the forces of the Church against the common foes of Christ. They aid fellowship, but do not create it; nor do they constitute nor beget sons of God. Thanks be to our ascended Lord in whom we live, all the veritable members of the spiritual body of Christ do touch Him and draw forth the power of which He is the sole focus and source. The sentiment of Oneness is becoming by this touch stronger than the strength of the separating walls of partition. A common sentiment of the reality and nearness and presence of Christ, not as an idea, but as the most veritable fact, is growing stronger day by day. It is beginning to burn into the white heat of love and power, and both to consume and illumine. It consumes the hay and

stubble, and wood, even the stones, which have been piled on the one foundation of the temple. That fire is trying every man's work. The blazing up of the rubbish is lightening the darkness of our night, and anticipating the dawn. The movement of Christian believers in the one Lord towards each other will not and cannot be arrested. The mutual attraction is too resistless to be foreclosed by effete enmities and world-taught suspicions. Those who are one in Christ cannot help loving one another, whatever they may say. They have found the same secret of peace, conceded the same motive to holiness, and solved the mystery of the unseen world in the same strength. They have seen there the identical solace for all their fears, and they give forth in many ways the result of their common intuition which philosophy cannot unsay, which ecclesiasticism cannot repudiate, which authority cannot crush, which persecution cannot abolish, which criticism cannot touch, which even compels the homage of mankind, and will ultimately convert the whole world.

When the children of God are manifested to each other, they will be one in such a sense that the world will believe and enter into the blessed unity. The spiritual resemblance of the sons of God, the links which unite and organize into oneness the members of the spiritual Church are multiplying, and are proving themselves to be mightier than all the tangled skeins of ecclesiastical organization. The latter are arbitrary, the former are necessary; the one class are, in the main, visible, material, and perishable, the other are

spiritual, unseen by eyes of sense, and eternal ; the one are simply human in their origin, the other are divine ; the one are of the earth, earthy, the other are heavenly.

Many holy men declare their own particular form and sign of the heavenly to be 'generally necessary to salvation,' and indispensable to Christian nurture and eternal life, and they aver that the grand reality itself is too vague for recognition, impossible to measure or define, and unsuitable for the practical work of the one Church. Has not the time come when we can indicate the true features of that life of God, of that indwelling of the Christ, of that demonstration of the Spirit, which we by our deepest experience know to be the grandest realities in the universe, the veritable notes of the spiritual Church, which is the blood-bought bride of the Christ?

Do not the features of the sons of God luminously gleam behind these veils of form ?

I. There is the same unswerving faith in the Son of God, which is the condition of all union to Christ. Sacraments, worship, ministry, are primary aids to faith. Apostles themselves are but ministers by whom men believe, and therefore live. The faith upon the Son of God of a child, of a slave, of any solitary soul, is the supreme end ; all ministries and churches, communities and organizations, 'armies' and 'alliances' are but means to that sublime end. For this grace of faith, we earnestly pray to-day that it may overcome the world, and may enrich and ennoble all the Church.

II. The humility which characterizes all who have accepted an utterly unmerited boon. How can the spirit which has received the cross and passion of the completed life of the Christ as the only ground of its salvation reveal itself except as broken, contrite, humble, self-denying, self-sacrificing, self-forgetting? True humility betrays its source. Christian humility exhales its own fragrance. All who know the things that are freely given to us by God, prove that the spirit of the world has not occasioned this grand illumination, but the Spirit that is of God. Let us pray earnestly that we may by the same inspiration know these things that have been so spontaneously, so profusely, so royally given to us in Christ Jesus. How many Christians fail to see or accept these humbling, uplifting, transforming gifts! How many fail to realize the Spirit of God, because He does not bear the impress of the world! 'Now we would receive not the spirit of the world, but the Spirit which is of God, that we may know the things which are freely given to us of God.'

III. The strange blending of sorrow with joy, of penitence with peace, of the sense of sin with the assurance of forgiveness, of confidence with self-despair, of glory in infirmity, of divine strength with human weakness, of godly triumph even in the agony and shame of death; this is the grand peculiarity of that religious experience which is called Evangelical, and it characterizes all genuine Christianity. The methods, the formulæ, the religious rites, the ministry of the Word, the leading of Providence by which it is brought

about, are comparatively unimportant, and they may differ, but the thing itself differentiates it from all other religious experience whatsoever.

IV. The consequent Spirit of Christ, which must vibrate from the great centre of the Divine life in humanity to its tiniest fibre and least honourable member, is a noble note of the true Church. This is the spirit which seeks to lose itself in the effort to diffuse the knowledge and love of Christ to men, by bearing testimony to Christ, by redressing the wrongs and by reconciling the inequalities of human life, by relieving sorrow, by rebuking vice, by protest against the unrighteousness of men and of nations, by the crusade against impurity and intemperance, by relieving the poverty which arises from despotic greed, by the denial of all ungodliness and worldly lust, by repudiation of caste whether in India or England, by aggressive effort to soothe the agony and bind up the bleeding wounds of the world, by tender care for children, for sick and dying men, by ministries of mercy in the mine or on the battlefield, and above all, by passionate love to man and desire to save souls. These are triumphant signs of the oneness of the Church of God. Surely they indicate the pressure of the personality of the living Christ upon the hearts and purposes of His own people. It is Himself who is now moving the nations. The solid earth is now trembling under His footfall. No worldly power, no hoary iniquity, no work of the devil can stand when He ariseth to shake, not the earth only, but also heaven. He does these things by the impulses and thrill of His Holy Spirit.

In the signs of this activity we see clearly the abundant demonstration and the intensifying unity and oneness of His redeemed and regenerated Church, the fulness of Him that filleth all.

V. The one Church has solved the deepest mystery of the lot of man upon the earth. It has looked into the grave, and found the signs and heard the songs of victory. Such powerful articulation of the spiritual body of Christ proclaims the unity of the redeemed ; the reality of that of which all the so-called churches and alliances are the pathetic forecasts. Let us then pray with renewed fervour for the deepening confession by all who love Him of their common allegiance. 'The earnest expectation of the creation waiteth for the manifestation of the sons of God,' and for their mutual and delighted recognition of common brotherhood in Him who is their life. Why should we disappoint creation by our delay ! Such fellowship will in its fulness be a commanding testimony to the supernatural reality of the Divine life, and will eat out the heart of materialistic rationalism, and will unwind the tangle of sacerdotal sophisms. It will be the harbinger of the coming of the day for which all other days were made.

XVII.

TWO APPENDICES FROM MEMORIALS OF APOLLOS HOWARD.

I.

A SYMPOSIUM IN THE PYRÉNÉES.

THE Rev. Apollos Howard suffered often and sharply from the 'windy storm and tempest' of the Yorkshire moors, and a sharp attack of bronchitis prostrated him in the spring of 18—. The summer did not recruit his energy, and his kind friends suggested and assisted his migration for the winter to the South of France. Many fellow pilgrims of health were there before him. The barriers of nationality, of language, of ecclesiastical distinction, were to some extent dissolved in the bright sunlight reflected from the Pyrenæan Range over the great Plain of Tarbes. Dutch Calvinists, stiff Lutherans, High Anglicans, Free Churchmen from 'the States' and beyond the Tweed, French pastors, even Liberal Romanist *curés* and professors, not unfrequently met for pleasant intercourse, and found that there were

many points of vital interest to them on which they could heartily coincide ; which they might freely canvass, in the light of personal rather than national or ecclesiastical differences. They were able and ready to compare landscape beauties with each other, without treading on any susceptible corn. The waterfalls of Gavarnie could be compared with the Reichenbach or the cascades of Terni, without let or hindrance from any dogmatic prepossession, even though one American brother would delicately hint that he had seen a mill-stream which would reduce the most stupendous cataracts in Europe to mere basins and dribblets of syllabub.

These divines had common ground in the eternal beauty of God's handiwork ; their fundamental emotions were identical, though some quoted a new book by an anonymous 'Oxford graduate,' and others were content with Hebrew psalms, or scraps of Wordsworth, or triplets from Dante, as the case might be. Even when they came nearer to the heart of things, to the very essence of truth itself as well as of beauty, neither national nor ecclesiastical prejudice determined the lines of mental cleavage between them. They were, indeed, tolerably agreed as to the essential nature of the Godhead. Was it power or righteousness, spirit or light ? Nay ; on one memorable occasion, when sipping their coffee together under the protection of an alcove in a castellated garden in that paradise of the Pyrénées, Argelez, they agreed, one and all, that the greatest word ever spoken was by the man who had known most of

Jesus Christ—viz. that God in His eternal nature, God in His deepest essence, God in His most comprehensive manifestation, '*God Himself is LOVE.*'

'If God's own nature be *love*,' then said the Lutheran divine, 'there must have been from eternity One who loves infinitely, and One who is infinitely loved, and the response of whose love is also as perfect as its efflux. If God be love, then God must in essence be a unity of distinct personalities.'

The Dutch pastor, who was not ignorant of the 'Summa' of Thomas of Aquinum, exclaimed:

'Beware lest you attribute to human reason the faculty of discerning the deep mystery of the Trinity—a privilege that can only be given to faith.'

'Still,' said the Anglican, 'it is an acknowledged historic fact that the highest reasoning has continually led men, who were not bound by texts nor influenced by decisions of councils, to make suppositions involving analogous thought. The highest reason shrinks back from the bare idea of the Absolute Monad.'

'The Catholic Church accepts the inevitable speculation,' said a Romish professor, 'and its greatest human teachers, Athanasius and Augustine, have laboured to show the light which human analogies and reasonings cast upon the mystery, even if they do not reveal it. We Catholics admit that there is an "open secret" here. It has been divulged, and cannot be taken back.'

The Rev. Apollos Howard, touched to the quick

by these harmonies, could not refrain from saying to the curiously assorted company—

‘How many of the most fundamental truths of Christianity we Lutherans and Calvinists, we Americans, English, and Ultramontanes hold in common—*e.g.* the being and perfection of one true, living, willing, holy, almighty, loving God! We all accept the internal and essential relations subsisting in the Divine Infinitude. Into this threefold concentric Unity we all admit that another sphere of being, a finite one—namely, humanity—has been taken up into the central glory of the universe. The finite does not become infinite, nor the infinite become finite; but the manhood has been indissolubly united with the divinity. The centres of the two are identical. Love has made a perfect personal union. The Lamb is in the midst of the throne. We all agree that the union of human souls with Christ is salvation.’

How much more he would have said cannot here be imagined, for a rigid Episcopalian exclaimed—

‘I can admit that you are as good and sound a Christian as I am, but some of us’—looking round rather uncomfortably at the Roman ecclesiastics—‘belong to the society which the Lord Jesus Christ founded, and you do not.’

‘I fear,’ said the professor from Padua, ‘Anglican orders and Anglican ideas of that society differ profoundly from those of the Holy Catholic Church. England has separated herself from the unity, does not admit the Divine-human centre of its

fellowship, and is not bound by even its most august decisions.'

A fervent member of the Free Church of Scotland found his spirit burn within him, and with a tone of ironical remonstrance asked the Roman Catholic divines—

'Whether the Holy Orthodox Church of the Patriarchate of Constantinople, or the Armenian, Greek, or Coptic Patriarchs accepted the decrees of the Council of Trent?'

The Lutheran divine, whose sympathies with monophysite views of the person of Christ made him feel rather tender on this point, put it also to the Roman advocate—

'Whether all the Churches of the East were excluded from the society founded by Christ, and whether the Lutheran orthodoxy about the sacraments did not establish a union of supernatural order with the Holy Catholic Church?'

Before they could answer the twofold queries, it seemed that the French pastor could no longer bear the frequent reference to the holiness and catholicity of Rome. His eye flashed fire, and he said—

'Rome is the mystery of iniquity! She is no Church of Christ! She is drunk with the blood of the saints. She has decimated our crowded cities. She has trodden on our homesteads; she has hunted us like wild beasts on these mountains! In Bartholomew massacres and Cevennes dragonnades she did her best to destroy all that was noblest and most virtuous and Christ-like in "La Belle France," and struck a blow at her heart

and conscience from which *la grande nation* has been staggering ever since. *Helas, ma pauvre patrie !*

The Dutch divine had made a special study of the history of the struggles of his fathers for civil and religious liberty, but was able to discriminate between the ecclesiastical dogmatism of the Vatican and the bloodthirsty treachery and lust of empire displayed by Philip II. of Spain, and exclaimed—

‘We must not put down to the Romish theology all the crimes done in its name. History has yet to reveal to us in any period of Christianity a holy nation, a regenerated state, a sanctified court, or a congress of sovereigns and statesmen moved by the Holy Ghost.’

Apollos Howard said : ‘I agree with you. The Scriptures lead us to anticipate such a consummation, when the kingdoms of this world shall have become the kingdom of our Lord Jesus Christ ; and when all the social and political relations of men shall be as much interpenetrated with the Holy Spirit, as may occasionally have been the case in some Christian families, perhaps in a few holy retreats of sanctified men and women.’

‘That will be “the awful rose of dawn,” the New Jerusalem coming down out of heaven, like a bride adorned for her husband!’ exclaimed the American, with a slight confusion of metaphor, which the Scotchman was not slow to point out.

‘The Holy Catholic Church, Apostolic and

Roman' (said the Romanist professor), '*is* the New Jerusalem. Her gates are open night and day for you all to enter. She, and she only, is the Bride of the Lamb.'

This was too much for the French Protestant pastor, who exclaimed: 'What! the Church of John XXIII., of Leo X., of Cæsar Borgia? Is the Church which persecuted Frederick II., or burned John Huss and Savonarola; is the Church which was propped by forged decretals, death-bed robberies, immoral indulgences, and other capitulations with vice, holy, catholic, apostolic, or a sanctified body? Then holiness, catholicity, apostolicity are unmeaning, misleading words, and the less we have of them the better!'

'Nay,' said the Anglican, 'there is a society, the very heart and centre of this venerable organization, which has preserved the continuity of episcopal order, the supernatural force of sacramental grace, which has not broken with the past, but has cut off the excrescences and disclaimed the corruptions which sprang from the worldly ambition of individuals, and offers both to the Eastern and Western Churches the true link of connection with each other, and which now displays in her episcopate and her clergy the undying strength of the true Church, and the perfect ideal of the Divine organization which was originated by the Lord and His apostles.'

Apollos Howard reminded his friend that '*That* position was open to endless dispute as between Rome, Constantinople, Utrecht, and Canterbury; and that the impossibility of adjusting those claims

threw grave doubt on the value or legitimacy of any organization whatever as a Divine society. I see,' said he, 'in the Pontifical, Episcopal, Presbyterian, and Congregational organizations, phenomena answering to well-known forms of human government, but no one of them appears to me more Divine than another. Some may believe in the Divine right of kings, and others may see a lofty type of Divine order in the commonwealth. Both may express the Divine idea with equal force, and neither monarchy nor republic can here claim precedence. Scientific history can trace the growth of the Catholic monarchy from the religious republics of the first century, just as it can trace the evolution of the Roman empire and of the British constitution. God's providential rule may be witnessed in both, overruling the wrath of man to His own glory ; but such a discovery does not demonstrate that either the holy Roman or the British empire is specifically the Divine ideal of society. I say it with profound diffidence, that the world has never seen a specimen of what we all mean by an organization filled and thrilling with the supernatural life of the Holy Spirit, mastered by the mind of Christ, acting as His true vicegerent and representative in this poor world.'

While the various representatives of different Churches were chewing the cud of this explosion of ecclesiastical scepticism, and the Anglican asked whether some of these organizations did not approximate the Divine ideal far more closely than others, the American exclaimed : 'I guess

that there are a few meeting-houses in my country entirely sanctified, and that every overt act of these societies has been as much the inspiration of the Almighty as ever was the marching of the tribes through the wilderness under the blazing firetorch.'

'Surely Mr. Howard is a pessimist in this matter,' said another Anglican divine, 'and fails in religious imagination. For my part I regard the STATE of England, with its order and progress, its respect for law, its Parliament and throne, as a Divine institution. The Church of England is simply that State employed in religious exercises, in prayer, teaching and sacramental rite, in works of faith and love.'

'That ingenious paradox, so venerable and so learnedly defended and enforced from Hooker's days, clenches my position,' said Apollos Howard.

'Hear! hear!' chimed in France and America together.

'The *state* of perfidious Albion a revelation of the mind of Christ? *Ma foi!* Her conquest of Canada, her treatment of Bengal and Oude, her wars with her own children, the selfishness and arrogance of her diplomacy, do not prove her to be a very sanctified community. Smithfield, the Bloody Assizes, and Black Bartholomew do not improve matters. Fancy, too, the Bride of the Lamb forcing opium upon the Chinese at the point of the bayonet!'

'Alas,' said Apollos Howard, 'where shall we find "a holy nation"? Individuals by hundreds of thousands in England, America, France, Italy,

there may have been who have been sanctified wholly, body, soul, and spirit. The relations of these individuals with others have been revelations of their spirit, and have wrought powerfully on all society. The leaven is hid in the meal, and eventually the whole will be leavened; but at present nothing could be less like the ideal Church than either the state of England or the complicated organization of Rome. In both, rival ambitions may have produced occasional equilibrium. Pride and party spirit have held exaggerated selfishness in check. Love of approbation has discountenanced flaunting vice. Cheese-paring has rebuked profligate expenditure. Infidelities have contended with each other. "Honesty" has often been found "good policy," and "order and progress" have been the banner of Roman illuminism, French republics, English constitutional parties, and American democracy; but where and when have mortal eyes seen a "holy nation," or a holy Church as an organization?

'Are you so great a pessimist, such a bitter sceptic of human advancement as your words imply?' said the Anglican.

'I am no pessimist, but an enthusiastic optimist,' he replied.

'What! when you deny the existence of the Holy Catholic Church?'

'Pardon me if I say that I am perhaps a firmer believer in the Holy Catholic Church than some of you are, for I see it wheresoever I become aware of the presence of men who are one with the Father by their common union to Christ.'

‘There,’ said the Roman ecclesiastic, ‘you are riding off on the exploded, or practically useless and impractical idea of the Invisible Church!’

‘Exploded! useless! impractical! I thought that Rome herself admitted that what she calls “the Invisible Church” was the “Church of the First-born,” the immeasurably larger and grander portion of the body of Christ triumphant in His grace.’

‘Certainly; but Rome and all the Christians in this group of ours agree that it is with the Visible Church that we have to do. Where can you find it except in the visible organization of the baptized, in its services, its missions, its houses of worship and discipline?’

‘Where can I find it?’

‘I find in these things only the dim simulacra of its presence, only a few stray gleams of its visible glory. The true Church, the Body of Christ, becomes visible to men wherever there is the outcome in holy living, in Christ-like deeds, in sacrifice and beneficence of the *mind* of Christ, of the supernatural life which is flowing from the heart of the Incarnate Son. Contrast an œcumenical council in high debate with a solitary priest who has sold himself into slavery to win for Christ the souls of his fellow slaves. Compare a conclave of cardinals with the Christ-like missionaries who have imprisoned themselves with the lepers of the Sandwich Islands, at their respective work. Contrast a gorgeous function in a Gothic minster, its music, incense, long procession,

and eloquent discourse, with the unnoticed heroism of Carey, Marshman, Grellet, or Williamis, in their burning enthusiasm for the souls of men. The Body of Christ is more conspicuous in the latter than in the former. The most sumptuous cathedral worship, the most venerated representative conclave, does not represent the inaudible, invisible Church, as does that Christ-like tone which has been quietly sounding in the laws and customs of Christian peoples, as that beating of the very heart of Jesus in the efforts unostentatiously made to soothe the sorrows and lighten the burdens of our weary world. The Body of Christ is more **VISIBLE** when Christian hearts flow together in acts of Christian love, than in all the organizations, institutions, canons, and officers of Christendom, as such, put together. The entire organization of Church life, as we shall all agree, is valuable, just as, and in so far as, and no further than it brings about *spiritual effects*. The obviousness, the visibility, the audibility of the Church, are not conspicuous in the eloquent or wise sermon, in the library of Fathers or Puritans, in the mere armies of the *ecclesia docens*, in the schools or churches, the universities or parliaments, in the discipline or appliances, in the guilds or pedigrees, the pulpits or altars of Christendom; all these are simply means to ends immeasurably greater than themselves. Not till these *ends* are secured, viz. reconciliation with God through Jesus Christ, not until, and only in so far as, men and women are brought into the fellowship of the Son of God, does the true Church become visible, and do the

new lives which such souls live, reflect the effulgence of this great glory.'

Several of our interlocutors exclaimed, 'We can go as far as that with you, but——' Apollos Howard replied, that so far as the visibility of the Church went, he could go no further.

However, our friends sang the *Gloria in excelsis* together, and rejoiced in the afterglow of a gorgeous sunset.

II.

TWO COMMUNIONS.

ON two occasions, closely following one another, though not so rapidly as in Robert Browning's *Christmas Eve*, I 'assisted' at celebrations of the Holy Communion, each of which I must confess thrilled me to the core, and compelled an overwhelming sense of the presence of the Lord Jesus Christ. One Holy Thursday it was—the day on which Western Christendom celebrates the Ascension of our Lord—that I went to High Mass in the Roman Catholic Cathedral of Dresden. The Roman faith is not the popular religion of the Saxon people, but this day was a high day. The royal family were present, the *élite* of Saxony mustered in full force, and the vast church was crowded to the doors. All the great ecclesiastics of the province had assembled for a grand function. All the subtle play of colour, all the power of mystery, all the magic of sound, all the creeping

weird effect of death-like silence, all the intoxicating glamour of fragrant incense were laid under contribution. The clanging of the acolyte's bell at the awful moment of consecration, the murmur of something less than sound proceeding from the restrained breathing of some thousands of worshippers became oppressive at the elevation of the host, and then the triumphant strains of the *Gloria in excelsis* broke in wonderful power from two huge companies of trained singers and from numberless instruments of music. This was followed by special anthems of victory, which seemed to cry aloud with exultation, that let the world say what it might, He who died upon the 'bitter tree for our salvation,' is the King of Glory and the Lord of all. He who descended is He also who ascended far above these heavens, that He might fill all things. There was no argument in the service, no attempt to justify or explain away the incomprehensible, no metaphysical discussion on substance or accident, no reply to the Reformation, which had sprung into such vigorous life hard by at Eisenach, at Meissen, and Wittenberg. Within a stone's throw of the church where the rationalism of the commencement of the century had been proclaimed with unfaltering lips, the stupendous fact was re-asserted that Jesus died and rose again, and is seated at the right hand of power. Emotion took the place of proof, and the thundering chorus seemed to laugh the incredulity of materialistic philosophy to scorn. How much hypocrisy there was in the clergy, how much worldliness in the choir, how much fashion in the

crowd, I know not, nor did I inquire; but even to this day I can recall a certain access of faith due to the intensely vivid way in which the supernatural sphere of things forced themselves upon my mind. I came away from the crowd and the triumphant 'Amen, Amen,' saying to myself, 'The Lamb *is* in the midst of the Eternal Throne,' 'He is the same yesterday, to-day, and for ever.' I hope that multitudes also did the like. Doubtless many touched 'the hem of the garment,' and virtue came forth and healed them of their life-long wound. I had no sense of communion with the saints, nor common participation in a great gift. I did not hear the voice of the Lord addressing me, and saying, 'Who touched Me?' I felt that I could not reproduce the emotion without some repetition of the august ceremonial. No special need or perplexity of my own spirit had been reached. Christ did not give Himself to me. He was objectified in a surprising manner, but there was no mutual recognition. Moreover, apart from a knowledge of Christian verities, which I took with me, I should have learned nothing and felt less. On that and a few other similar occasions, I have, however, thanked God, that in the midst of pleasure-loving cities, in the centres of power, fashion, and scientific claim, such imposing testimony is being borne to the mightiest realities, to the majesty, the sacrifice, and the eternal glory of the Lord Jesus Christ.

A few weeks after this experience I went one summer evening to a small Baptist chapel on the outskirts of a great town. About a hundred people

were gathered for worship. A wise and thoughtful and devout discourse was followed by the Holy Communion. The manner of it was profoundly different from that already described. All that took place visibly or audibly was this. The preacher with no academical costume offered a prayer which welled up from the depths of his heart, and its full stream of adoring love and humble access to Him who is in the midst of two or three who meet in His name, moved within me all that was capable of prayer and thanksgiving. The words of Jesus were quietly read, and imagination began rapidly to lengthen that little deal table and its linen cloth, out of the sanctuary, and back through the ages, until it became a very long table and a very great one ; and I saw Jew and Greek, and bond and free, kings and saints and little children, martyrs and apostles, seated thereat. Those whom I had known in the flesh were there, and they seemed as though they were at a wedding-feast, the marriage of the King's Son, the blending of heaven and earth. None of them appeared far off. Augustine, and Basil, and Bernard, and Huss, and Luther, and Wesley, and Calvin, and Rutherford, and Howard, and a great company, 'men of strange colours, climates, lands,' but above all He was there who said, 'Do this in remembrance of Me.' Part of a loaf of bread was then quietly passed from hand to hand, and each broke off his symbolic meal, while in utter stillness many wept and prayed, secretly and silently. Again the pastor lifted up his voice to bless the cup, and we tried once more to enter into the

fellowship of the suffering which redeemed the world. In the gloaming there, as the sun went down, we took the cup, and were thankful. Then followed some simple hymn—I think it was St. Bernard of Clairvaux's words—'Jesus, the very thought of Thee.' Here was our commemoration of the 'great Hallel,' sung before the Lord went forth to the Mount of Olives and the garden and the cross. We 'remembered the poor,' we received the apostolic benediction, and we returned to our home, saying, 'Did not our hearts burn within us!'

No pomp, no instruments of music, no appeal to our sensibilities, no substitute of gorgeous ceremonial for thought, no priesthood but the Lord's own. The presence was realized without any crash of music or dramatic pause, or tinkling of bell or cloud of incense. The service was naked, stripped of all accessories, but it was sublime. The memorial of the upper chamber was far more intense than in the gorgeous function of Holy Thursday. The realities of the act of communion were to my mind profoundly impressive. The Lord did look each soul in the face, as He said, 'Who touched Me?' and we looked each other in the face, and mutually admitted that we had indeed touched the fringes of the garment, and been made whole of our plague, and that He said to us, 'Go in peace.'

If I were compelled to choose between these two contrasted celebrations, and decide in which there was the veritable flood of glory, the undoubted and real presence of the Lord in the hearts of my fellow-worshippers, and I hope in my own also, I should not hesitate for an instant. I cannot

attribute this decision to education and associations, for they were both of them utterly unlike what I had learned to love and practise from my earlier days. The simplest form has ever since seemed to me the grandest and the sublimest. Verily it makes a great demand upon faith, and fails to stimulate the natural imagination, and does not press æsthetic charm into the place of historic verity, nor convert a symbol into a supposed miracle, nor proclaim an unthinkable localization of Deity, nor awe the sense nor confound the understanding, but it leads and aids the pure reason to look on the unseen and eternal ; it excites to the highest degree the sense of communion between man and man, between the members of the body and the Head, between the militant and triumphant Church, between the songs of earth and the harmonies of the redeemed. These experiences enabled me to agree with Robert Browning after his wondrous dream, when he sang—

‘I, then in ignorance and weakness,
Taking God’s help, have attained to think
My heart does best to receive in meekness
That mode of worship, as most to His mind
Where, earthly aids being cast behind,
His All in All appears serene,
With the thinnest human veil between,
Letting the mystic Lamps, the Seven,
The many motions of His Spirit,
Pass, as they list, to earth from heaven.’

LONDON :
PRINTED BY WILLIAM CLOWES AND SONS, LIMITED,
STAMFORD STREET AND CHARING CROSS.

Reynolds, Henry Robert, 1825-1896.

10 Lamps of the temple : and other addresses to
48 young men / by H.R. Reynolds. -- London :
Religious Tract Society, 1895.

223p. ; 21cm.

1. Universities and colleges--Sermons.

I. Title.

CCSC/mmb

26278

